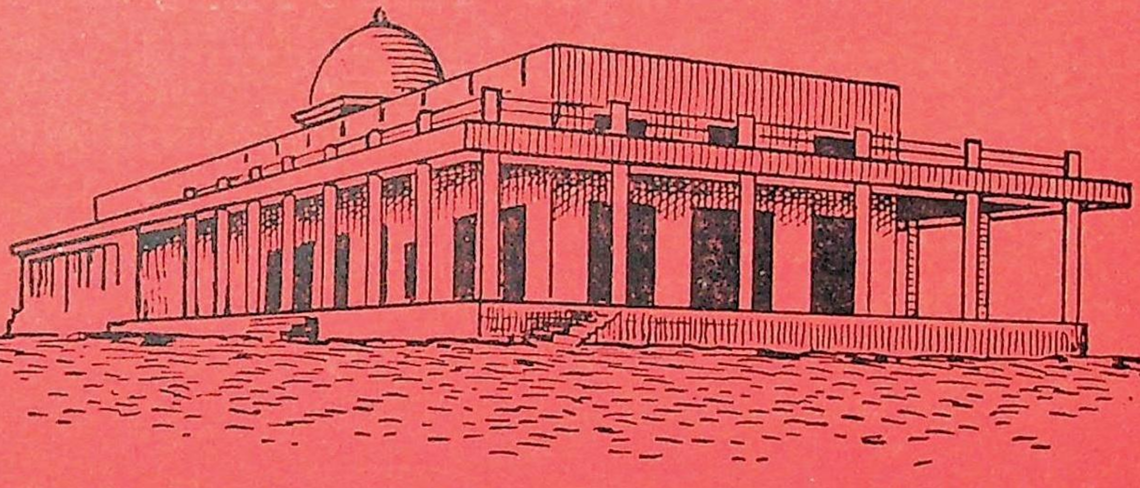
Pathway to God

(A Journal of Spiritual Life)

आत्मा वा अरे द्रष्टव्यः ।



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Belgaum

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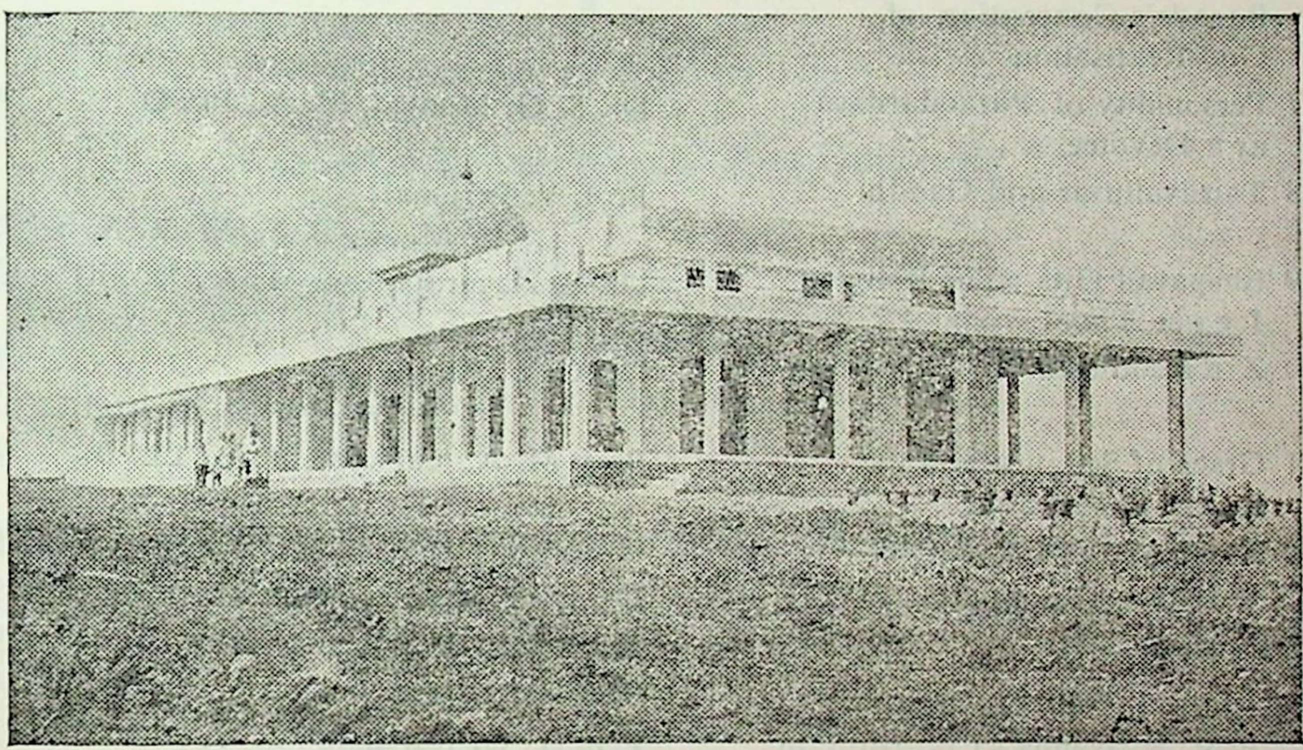

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Academy of Comparative Philosophy and Religion
BELGAUM

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Pathway to God

(*A Journal of Spiritual Life*)

" One God, One World, One Humanity "

Vol. V | **June 1971** | **No. 2**

The Celestial Nama.

ॐ नाम - कायुवदु
नामद बलवु ॥
भवद बन्धन विडिसिद नाम ।
गुरुलिग जगम घन पुण्य नाम ॥

ಓಂ ನಾಮ ಕಾಯುವದು
ನಾಮದ ಬಲವು ॥
ಭವದ ಬಂಧನ ಬಿಡಿಸಿದ ನಾಮ
ಗುರುಲಿಂಗ ಜಂಗಮ ಘನ ಪುಣ್ಯನಾಮ ॥

The great Primordeal Nama – Oh, The Power,
of the Holy Name : ....Saves us all.
The Nama (Name) that unloosens the bonds of Samsara,
the Celestial Nama, the Venerable Nama,
Gurulinga Jangama.

(A free rendering of the first and last two lines of the Song composed by the Saint of Nimbargi.)

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J. V. Parulekar,
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Board of Trustees.

Tilakwadi, Belgaum.
1st June, 1971

Editorial Notes

This is the second issue of "The Pathway to God", under the new arrangement, whereby the Journal has been converted into a Bi-annual publication. Though it was not quite a voluntary and deliberate change intended to be introduced, it is now found that it has some distinct advantages so that it could be continued and given a fair trial. For one thing, the inordinate gap of one year - under the old system – between two issues, is now materially reduced, and it is considered that it would also create and promote a desirable and salutary sense of continuity. Further, it is also found that, on the whole, there is some addition to the reading material while the high quality is scrupulously maintained. It is hoped that the generous reading public will receive this issue with warm appreciation as usual.

We have to refer to two notable functions, which were recently held in the Shri Gurudev Mandir - Belgaum.

A Seminar on the " Doctrine of God " was organiged for 3 days in November last in which several eminent scholars participated. It was inaugerated by By Dr. A. S. Adke, Vice chancellor, Karnatak University Dharwar, and Dr. K. Krishnamurthy, Head of the Sanskrit Department of the same University, presided. Papers from various points of view were read, and interesting discussion followed. Our grateful thanks are due to Dr. Adke, and Dr. Krishnamurthy, and the learned participants in the Seminar.

Shri. Gurudev Ranade Memorial Lectures were delivered by Dr. P. Nagaraja Rao, of Madras, on " The Need for Religion and the Predicament of Man" on 4 days from 15th to 18th February. The inaugural address was delivered by H. E. Dharma Vira, the Rajyapal of Mysore, who was kind enough to accept our invitation and go over to Belgaum for the occasion. We are extremely thankful to H. E. Dharma Vira.

Both the functions were very much appreciated by the elite public of Belgaum.

The Proceedings of the Seminar as also the Memorial Lectures will be published shortly by the Academy.

It is impossible to ignore the most tragic and inhuman happenings on the borders of Bharat, in Bangla Desh. We have been reading, since March last, of all sorts of cruelties and barbarities, of destruction of human life on a colossal scale, and even of massacre of the civil popution including women and children. The brutalities and the horrors, and the carnage and devastation are reminiscent of the atrocities committed by the most cruel war-lords of ancient and medieval history. It is a strange irony of the situation that the party, which won a thumping and massive victory at the polls, is being deprived of its legitimate right to be at the helm of affairs, and the military junta is seeking to overpower the majority by sheer brute force.

Apart from the merits of the respective position adopted by the parties, one vital fact that emerges from the incidents on our border, is that human reason is utterly helpless to check the bloodbath and to introduce and restore any semblance of order or peace in the region. It is really pitiable - and most humiliating to the rationality of man – that no Government has come forward to intervene and stop the bloody carnage. No doubt, unofficial bodies and organizations have raised strong protest and have made some suggestions for immediate stoppage of hostilities. But such protests, even at the best, can operate only on the moral plane, and are of no value on the military plane.

It is only on occasions like this that the conscience of humanity is put to a crucial test, and the so called rationality of man is proved to be a thin and superficial gloss to cover and cloak the wild brute within. Despite the appearance of rare spiritual giants like Buddha and Christ, at intervals, on the face of of the earth, man's innermost urges have remained the same. It would almost appear that philanthropy, al truism, cooperation and sympathy, are only devices to promote self-interest and self-aggrandisement which constitute the main motive for a man's activities. The widespread distress and the agony, the untold misery of millions of people is regarded as simply irrelevant, so long as it does not concern his self-interest. Reason is only an instrument to secure self-interest as we conceive it. The amazing passivity of the great powers is a glaring example of the utter impotency and bankruptcy of human reason.

The fact that the great super powers, U. S. A. and U. S. S. R as also China, the emerging great power, which are possessed of sufficient and adequate resources, have not been able to do anything to stop the carnage and horrors of war, conclusively shows that there is no will to act,-for whatever reason it may be - and the situation is being allowed to deteriorate and worsen. It is a cruel mockery of the lofty principles that we profess- that no protest is being raised by the countries who know full well that the arms supplied by them are being diverted for purposes, utterly different from those originally contemplated. These unhappy trends in human history are extremely ominous and constitute a grim reminder that there is no room for complacency at all, and unless all men and women who have the good of humanity in their hearts, pool their intelligence and resources there is a real danger of man moving about just as any other animal, completely ignoring that he is essentially a spiritual being. Man requires to be repeatedly reminded of his spiritual foundation, since the point is so vital and the pathway of spiritual development is most difficult. The underlying unity of mankind can be realised only on the basis of the recognition of the spirit in man and such a recognition is a necessary pre-requisite for ending all mutual clashes of interest and for ushering in an era of Peace and Harmony and Good -will in the world.

May God bless all men and women with real wisdom and genuine spirit of compassion so that humanity may be directed along the spiritual path hallowed by the Saints of all times and climes.

* * *

Shri Gurulinga Jangam Maharaj : The Saint of Nimbargi.

'VITHAL'

1] Shri. Gurulingajangam Maharaja of Nimbargi was the spiritual Paramaguru of Shri. Gurudev Dr. Ranade, being the spiritual preceptor of Shri. Bhausaheb Maharaj, who initiated Dr. Ranade in the mystical path. Readers of the 'Pathway' may remember that translations from the sayings of Shri Nimbargi Maharaj have been given, from time to time and in the last issue, of November 1970, the closing portion was published. It is in the fitness of things that we pay our tribute of respectful homage to the memory of the great Saint by giving a brief outline of his life and teachings.

2] Undoubtedly, Shri Nimbargi Maharaj was one of the greatist among the mystics of all times in the world and he belonged to the category of those great men who quietly live their exemplary life of purity and spiritual illumination and pass away in silence hardly noticed by the public gaze, but who, all the same contribute and add to the spiritual foundations of humanity. Shri. Gurudev Ranade has compared him and Shri. Bhausaheb Maharaj to Shri. Jnaneshwar Maharaj and Shri. Tukaram Maharaj of Maharashtra.

3] The outward life of Shri. Nimbargi Maharaj was placed and uneventful. He lived to the ripe age of 95, and spent several years in rigorous spiritual Sadhana and having reached a stage where he could see God wherever he cast his eyes, devoted the rest of his life in spreading the gospel of spiritual upliftment and God devotion. Nimbargi is a village in the Bijapur District, near the Maharashtra border. He was born in 1790, at Sholapur in his maternal grandfather's house. When he was about 25, he was scolded by his father for having been reckless in the Holi frolics. It went to the heart of the youth and made him sad. He went to Pandharpur where he received a message in dream that he should go to Siddhagiri, near Kolhapur. He accordingly went to Siddhagiri and was there initiated by the Saint, Muppin Muni·

He came back to Nimbargi, but for 5-6 years he was not seriously inclined to spiritual Sadhana. Then his Guru came to the village and asked him to devote himself to meditation. Thence onwards commenced his spiritual sadhana and it is very remarkable, in one respect, as observed by Shri Gurudev Ranade viz. that he carried out his spiritual sadhana singlehanded - unaided by any personal contact with his Sadguru or other saintly characters. It was the innate spiritual urge which pushed him on and enabled him to succeed in so difficult a venture, and took him to the highest pinnacle of mystical experience and ecstacy of beatification.

4] Shri. Nimbargi Maharaj was an imposing personality. There is a folk song which describes a spiritual preceptor, a tall figure with a fine round masculine face, a straightlong nose, curly moustaches and top like beard. It is said that Shri. Gurudev Ranade got it recited twice or thrice, and when asked why he did so, he replied that he had seen Sri. Nimbargi Maharaj thrice during his meditation and the description in the poem referred to him.

5] Shri. Nimbargi Maharaj belonged to the school of rational Mysticism in which superstition and blind faith are taboo and reason plays its legitimate role and verification by personal experience is the sole criterion. The spiritual ancestry goes back to Shri Revanashiddha, also called Revananath, who is enumerated as one of the 9 Nathas of the Nath Panth. Shri. Kadashiddha of Siddhagiri near Kolhapur is said to be either a disciple of Shri. Revananath or identical with him. Some saints after Shri. Kadashiddha are mentioned in this spiritual line and then we come to Shri. Muppin Muni who initiated Sri. Nimbargi Maharaj in about 1825 or so. It may be recalled here that Shri. Jnaneshwar Maharaj also is in the spiritual line of the Nath Pantha Sri. Nimbargi Maharaj - though his mother tongue was Kannada, the straight and direct Bijapur dialect - was quite familiar with Marathi and used to give discourses on the "Dasa Bodha" and "Manache Shloka" of Shri. Samarth Ramadas and was well versed in the spiritual literature of Maharashtra. He was a man of great insight and penetration and had a clear and incisive intellect. Shri. Bhausaheb Maharaj used to say that once Sri. Nimbargi Maharaj happened to visit four places on the same day and the same passage of " Dasa Bodha " was opened before him and his discourse on all the four occasions was each time from a different point of view. This shows his extraordinary power gf understanding and assimilation and the inner spiritual illumination. He possessed great literary powers though he has not written much. There are a few very good songs to his credit besides his vachanas compiled as " Bodha Sudha". Some poems of his have been referred to and discussed by Dr. Ranade in his " Pathway to God " in Kannada literature.

6] It would be convenient to refer to some incidents in the life of Shri. Nimbargi Maharaj just to illustrate his spiritual mould before dealing with his teachings :

(i) The extract "Om Nama" given on the first page of this issue is from a song of his which reveals his deep and implicit faith in the Divine Nama. It is said that once when he was coming up from a deep well after finishing his bath he saw a hissing cobra with its lifted hood coming in front of him. He closed his eyes in deep meditation for a few minutes and then, when he opened his eyes, the cobra had disappeared. The poem ends with the assurance that the celestial Nama would unloosen the bonds of 'samsara' itself. What is impossible for the Divine Nama?

(ii) Shri. Raghunathpriya Maharaja, also called as Sadhumaharaj, was possessed of Siddhis and could cure diseases by the exercise of his powers. He also believed in distribution of food on a lavish scale and in devotion and worship with pomp and grandeur. He was a bachelor and lived in Benares for several years and on his way back he stopped at Sonagi near Nimbargi. People were attracted to him by his gaudy and exhuberant ways. Some of the disciples of Sri. Nimbargi Maharaj pressed him to meet the Sadhu Maharaj and accordingly he went and met him. The Maharaj asked him what he would gain, and had gained, by his methods and the Sadhu Maharaj said he would acquire "Punya" thereby. Asked how much of "Punya" he had acquired, and whether there was any evidence of it, the Sadhu Maharaj felt embarassed and could not answer the question. After Nimbargi Maharaj left the place he ascertained from the persons gathered there that Sri. Nimbargi Maharaj was a great saint who used to spend the whole day in meditation. Sadhu Maharaj was intensely spiritual and he was very keen on discovering how Sri. Nimbargi Maharaj carried on his spiritual practices. So the next day, he went to the forest outside the village where Shri. Nimbargi Maharaj used to take his flock of sheep and concealed himself on a tree nearby. Shri. Nimbargi Maharaj came there with his flock of sheep and after entrusting them to the care of a cattle -boy he sat down beneath the shade of a tree for meditation. His meditation continued all through the day till dusk when it was time to take back the flock to the village. Sadhu Maharaj also kept vigil and waited on the tree eating a few mouthfuls of Neem leaves closely by watching the Maharaj. When the Maharaj rose from his meditation Sadhu Maharaj got down from the tree and prostrated himself before the Maharaj and earnestly requested that he should be initiated and accordingly Shri. Maharaj initiated him. He then became one of the foremost disciples of the Maharaj, through whom he used to initiate other disciples. On learning that Sadhu Maharaj used to eat Neem leaves, the Maharaj said that if Neem leaves could lead one to God, camels would have the top priority. In respect of the grandiose and exhuberant ways of Sadhu Maharaj, Sri. Nimbargi Maharaj said that if the outward show was the measure of " Punya" rich merchants would be the greatest favourites of God. This episode clearly brings out the distinctly rational approch of Sri. Nimbargi Maharaj. There is no scope for any sensation-mongering in genuine Paramartha and there is no room for exhibition of spectacular miracles etc. Shri. Nimbargi Maharaj used to say that one's Paramartha needs to be protected like a tender plant and one has got to carry on his spiritual sadhana in complete secrecy.

(iii) The hereditary vocation of the family of Shri. Nimbargi Maharaj was weaving and dyeing of cloth. After he received initiation and the spiritual fire within him blazed forth, he gave up the vocation and took to rearing of sheep which, in his view, was far more suited for an intensly spiritual life and rigorous Sadhanā. As has been stated above, he used to go out in the morning with his flock of sheep, and giving them in charge of some boy he used to spend the whole day in deep meditation. It is said that God revealed Himself to Maharaj as "Pancha Vadan" i. e. endowed with five faces.

(iv) When he thought that his sons were capable of looking after his household affairs he entrusted the entire management to them and devoted himself exclusively to spiritual practices and he never thereafter bothered about his family affairs. He was giving his discourses in the " Powli " i. e. in the inner yard of the temple of Shri. Bhimaraya at Nimbargi and one woman was staying in a room nearby. One day her gold bangles were stolen and as luck would have it, the Police thought that the house of the Maharaja should be searched and accordingly a thorough search was conducted and the result showed that apart from the fact that the stolen articles were not there at all — there was a fairly large quantity of jewellary and ornaments — of which Shri. Maharaja himself had no knowledge. When the police officer expressed his regret for having given him trouble by carrying the search the Maharaj said that he was really glad that the search provided an occasion when he could learn of the efficient and smooth management of the household by his sons and derive satisfaction therefrom. His sons had added to the family assets by hard work and judicious and diligent management.

7] It is very difficult to write about great men whose outlook and experience are far, far different from those of ordinary men and one has to be very careful to see that no injustice is done to their memory. The spiritual tradition inherited by Shri Nimbaragi Maharaj and bequeathed by him has been continued, after his passing away, by Shri. Bhausaheb Maharaj, Shri. Amboorao Maharaj and Dr. Ranade and others and the writings of Dr. Ranade himself provide an authentic exposition of the essential ideas of this spiritual heritage. It is the same ancient, spiritual pathway, which has been hallowed by the great saints in India, from the earliest times. The Mahabharat describes how Narad prartised intense meditation on the Divine Name and how God was pleased and revealed Himself to Narad in the form of a Lion. It is the path of devotion, consisting of the constant meditation on the Divine Nama - सबीजनाम, दिव्यनाम received by the disciple from a spiritual preceptor who has attained God realization by the same path. The spiritual progress is founded on the observance of rigorous morality and is, through and through, rational from the initial approach to the ultimate consummation in self realization, God-vision and Beatific Bliss. The goal of human life is spiritual salvation - the transcendance to a higher plane of the human consciousness, beyond the realm of conflicts and contradictions to a plane where there is eternal peace and Bliss. The eminent philosopher Prof. N. G. Damle has described the central teaching of this spiritual, meditation as expounded by Dr. Ranade thus -

विवेक (ज्ञान) मूलक, नीतिप्रधान आत्मसाक्षात्कारपर्यंवसायी नामस्मरणात्मक भक्तियोग

(The yoga of Devotion consisting of meditation on the divine name guided by reason and discrimination founded in morality and culminating in self -realization.)

8) It is desirable to elucidate the various elements in some detail and refer to some broad features of the Pathway. Firstly there is nothing exclusive about it, in the sense that any one, man or woman, of any caste, community or religion or race may be initiated and accepted within the fold, provided he or she is possessed of the requisite inner urge for spiritual sadhana and salvation. There is no distinction of high and low and a sense of spiritual brotherhood prevails among all. Shri Nimbargi Maharaj had among his disciples persons of all communities and not only Hindus, and Gurudev Ranade has, as is well known, some Christian disciples as well.

9] The next feature is the insistence of Shri. Nimbargi Maharaj on purity of character and conduct. In fact, a scrupulous moral life is the very foundation of spiritual life. Shri. Maharaj has stated that one's couduct is one's shield and if one is pursuing the right path, even God cannot do him any harm. His exhortation is that we should abandon all vices and cultivate the virtues, the greatest and fundamental virtue being God devotion. It may be recalled here that there are various classifications of virtues evolved by different moral philosophers but the basic virtue, in this tradition, is God-Devotion and the other virtues necessarily flow therefrom. It is also plain that the necessary implication is that whatever comes in the way of God - devotion cannot be a virtue. The morality of a spiritual sadhaka is God-oriented and not the usually accepted egoistic or social morality. Shri. Nimbargi Maharaj has given very helpful suggestions for regulating one's life for realizing the spiritual destiny of man and his words were respected by Dr. Ranade as sacred scriptures, being utterances of a God - realizer. Sri. Nimbargi Maharaj teaches us to turn the search light inward and examine, critically our conduct at every step. Saints are, in a very real sense, great practical economists, in as much as they have realized that the allotted span of life-even at the best, short and uncertain is the only capital for man and it is his principal and his only duty, in fact, to utilize every moment for his spiritual salvation and attain to God vision, in this very life. ಕುರುಹು ಕಂಡರೆ ಮರಳಿ ಭವಕ್ಕೆ ಬರಲಾರಿ is a famous Maxim of Karnatak mysticism which is cited by Shri Maharaj and which recalls to our mind the sutra of Badarayan अनावृतिः शब्दात् meaning that he who has been blissed with the vision of an ensign of God-which also is God-will never return to Samsar. It is sometimes said ihat mystics are on a supra moral plane which only means that it has become their nature to act morally and that they are incapable of acting otherwise. In their case there is no longer any conflict and their acts are all moral in the highest sense viz. that they lead the Sadhaka Godward. Their actions are God-inspired and are performed for God-propitiation with a complete sense of surrender and dedication. Their whole life becomes God-inspired, God-directed and God-dedicated.

10) Then, it is not necessary for one to give up the worldly life for the spiritual pursuit. In fact, all the great teachers in this line from Sri. Nimbargi Maharaj onwards have been men with a family, carrying on their usual vocation. The two vows that the disciple is asked to take are the giving up of Paradhana and Parastri, averice and lust and he is requested to meditate on the Divine Nama with the utmost concentration. What is needed is genuine inner renunciation and not the mere outer cloak. The essential idea is that one should develop an attitude of complete surrender to God necessarily implying thereby that it is God who knows what is beneficial to everyone of us and being omnipotent, would give us whatever is our due. Our duty is only to meditate on the Divine Nama and develop a deep and inward devotion for God, without seeking any personal desires or objectives. It would be noticed that though one need not give up the worldly life, worldly life has got to be subordinated to the paramount spiritual pursuit. Our worldly life has got to be regulated and modified, mended and ended, if necessary, for securing the spiritual End. As Saint Ekanath says :

प्रपंच परमार्थ एकरुप होत । आहे ज्याचा हेत रामनामीं ॥

It is plain that so far as the saint is concerned there is only Paramartha and no Prapancha, though for outsiders it may appear as a combination of both,

11] It is also necessary to dispel the erroneous impression that prevails in some quarters that Mysticism is something mysterious and occult and irrational. It is well to remember that spiritual experiences are quite genuine and mystics are quite normal persons who are endowed with normal faculties and in some cases at least, with extraordinary intelligence and penetration. It is open to anyone to follow the scientific method of Hypothesis and verification and there is no question of any kind of compulsion. It is all a voluntary affair and only persons with genuine spiritual urge would take to the spiritual path and pursue the same if they are satisfied that they are getting dividend. There is no scope here for blind faith or superstition. The utterances of Sri. Nimbargi Maharaj in regard to the showy rituals of Shri. Sadhu Maharaj reveal his innate rationalism. In fact, mystics aer real empiricits and they are in a position of advantage over the rest since they have experience of both the normal and the spiritual worlds. It is most difficult path, entirely different from purely intellectual disciplines like Physics etc. and the prospective Sadhaka has to submit himself to a self-imposed code of morality and regulate his life and activities with a view to promote and further his spiritual progress. He must fully realize that the goal before him is not something petty or trivial but self-transcendence and self realization, transcendence of the lower self and realization of the higher self, so that, once he reaches that stage, he is no longer bothered by the ills of the world. Just as the ills of infancy do not bother an adult, who has out -grown his infancy, so also one who has transcended the limited and finite human existence and has become a part and parcel of the Universal. Eternal and Immortal Existence, where there is always supreme beatific bliss, is no longer bothered by the ills of the world. He is in the body but not of the body, as Shri. Jnaneshwar Maharaj has said. So also we find passages in the Gita and the Upanishads which declare that once God is realized, all the shackles of Samsār are broken, all doubts vanish and all Karmas drop away. Vide Gita VI-20-22

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥
सुखमात्यंन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्वतः ॥
यं लब्ध्वा चापरं लाभ मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

So also the Mundak Upanishad Says :

भिद्यते हृदयग्रंथिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

12) Another vital feature of this spiritual tradition is that an integrated-as distinguished from lopsided - development is sought after. The

individual Sadhaka has full freedom to regulate his life and activities with a view to promote and accelerate his spiritual progress in the light of his own special and individual background and temparament. What is insisted upon is the scrupulous observance of the two vows and intensive meditation on the Divine Nama. This entails complete change of direction in one's life. The spiritual ideal of self-realization-the attainment of the goal at the earliest in this life itself - ought to fill up and pervade and permeate the entire consciousness of the Sadhaka and sustained endeavour has to be made for achieving the supreme end of human life. It is not a matter of practising sadhana for a few days or months but the spiritual efforts should be constant and continued to the very last breath. The Gita tells us the same thing and so also reference may be made to the Yogasutra of Patanjali. (1.14) It is a gradual but total transformation of the human consciousness into the Divine. At every step and stage the Sadhaka should feel that there is real inward change and that he is carrying all his activities in a better and more efficient manner and with the consciousness that he is doing them for the propitiation of God.

18] Shri Nimbargi Maharaj has in his teachings emphasized that the only duty of man is to meditate on the Divine Nama and attain the vision of the Divine. Supreme God-Devotion necessarily implies complete surrender आत्मनिवेदन and this, in its turn, presupposes, the purging away of all vices and an exemplary life of utmost purity and constant and unceasing contemplation on the Divine Nama. This is the ideal goal of all human existence and in the style of the Upanishadic teaching उत्तिष्ठत, जागृत प्राप्य वरान् निबोधत, Shri. Maharaj has also given the clarion call ಗುರು ಚರಣ ಕಮಲದಲ್ಲಿ ಭೃಂಗನಾಗೊ ನೀ ॥ गुरुचरण कमलदल्लि भृंगनागो नी ॥ "Do become a bee at the lotus feet of the Saduguru" and attain self-realisation. May the Lord shower His Blessings on all.

Elixir for Life

(Spiritual Talks by Sri Gurudeva)

By **" Bee "**

(35) Sri Gurudeva's Meditation.

Once Sri Gurudeva intimated the nature of his meditation to some of his intimate disciples in this manner :

" When my meditation is in full swing, I don't feel like leaving it. It is a sort of intoxication like that of tea. Then the Sadhaka behaves like "*Balonmatta-piśācavat.*" A bee that touches honey will not leave it.

The quality of my meditation at Allahabad is inferior to that at Nimbal. My routine there is fairly regular. This regularity hinders my meditation. During the three months at Nimbal there is a complete revision of my *Paramārth*-spiritual experience. Sri Maharaj used to say :

Māge ujaḷaṇi pudhe pātha, nema karāvā nikaṭa.
Bāṣkaḷapaṇāci vaṭavaṭa, kāmā naye.

" Meditate intensely. Revise the old and attain the new. Waste not your time in vulgar prattle !"

This year (1943) I spent the three months at Nimbal in perfect bliss which knew no bounds. This year I used to get up at mid-night or at I or 2 A. M. everday and meditate for hours together. Formerly I used to meditate on alternate days.

(36) Reconciliation of Saguna aud Nirguna.

Once Sri D. referred to an article in a Marāthi Journal by Sri K. about *Saguṇa* and *Nirguṇa* aspects of God and stated that Sri K. had quoted a passage from Sri Gurudeva's " *Mysticism in Maharastra* " in support of his contention, that *Śri Jñāneśvara* was a devotee of

Personal God. At this Sri Gurudeva smiled and said: "How can these persons understand the relation between *Saguṇa* and *Nirguṇa* aspects of God?" Once Dr. Bhandarkar had asked me as to how we can reconcile these two aspects. I had also given a proper reply which had satisfied him. Mystical experience alone can bring about this reconciliation. How can this be understood by those who are quite innocent of such an experience?

(37) Ideal and Process of God-realisation.

Sri Gurudeva once asked a disciple to read a letter by a Saint in a Journal just received by him. It was stated in it: "Realisation of the Highest is the one aim of human life. Our highest duty is God-realisation. Service of humanity is the mis-translation of Truth." Sri Gurudeva expressed his full approval to this remark.

About the process of God-realisation it was further pointed out in the letter to this effect: "God-realisation can be achieved by concentration on the two centres viz. i) Heart and ii) Brain. New spiritual powers are opened up as a result of this concentration. The first process is easier to start with. The second, more difficult, yet more important." At this, Sri Gurudeva said: "Yes! it is true. But this distinction vanishes when the Divine Power descends on the aspirant and envelops his whole being. The relative positions of the heart and the brain, as seats of the soul, have been fully described in the *Upanishads* (Vide "Constructive Survey" PP. 94-95. New Edition).

In the same letter there was a reference to a centre above the head from which Infinity descends, which evoked this remark by Sri Gurudeva: "Yes! It is like a Radio. It is comparatively easier to receive the Power than to transmit it. It is very difficult to become a Transmission Centre. Really the Power should be transmitted from the person without his knowledge. If he becomes conscious of it, it would increase his egoism and transmission would lose its efficacy. Moreover it is also dangerous to the sādhaka.

(38) Peace and Joy.

In the course of discussion, one day, a disciple wanted to know the nature of and the relation between Peace and Joy. Sri. Gurudeva explained:

" Peace and Joy are contradictory emotions. Peace *(Sāṇti)* equalises and Joy *(Ānaṅda)* lifts up-leads upwards. Emotions are of three kinds : i) Anatropic ii) Metatropic and iii) Catatropic. The first lifts up, the second equalises while the third brings about depression. We cannot say which of the two viz *Sāṅti* and *Ānaṅda*-is higher. To some God grants Peace, to others He grants Joy. Both are valuable. But they should come as a result of God-realisation, not be mere attitudes to be attained by practice. The presence of both Peace and Joy in the same Saint is very rare. Sri Maharaj possessed both of them."

" Spiritual Joy hovered like an eagle this morning. When spiritual power descends and envelops, the whole universe appears to be full of power, peace and joy." " Last year (1943) I got this experience at Satnā Station while I was proceeding to Allahabad. Then there was spiritual transformation in the very Nature itself."

Shri Gurudeva, however, has expressed his final opinion about the relation of Peace and Joy in his book on the Gita in these words; (Page 265 First Edition).

" The present writer thought for a long while that joy was elative and peace was equanimous and therefore there could not be any compatibility between the two. Joy lifts us upwards and peace keeps us on a level. The one is anatropic and the other is metatropic. He has, however, come to the conclusion that ultimate peace would be even a higher category but that peace could not be attained except through joy."

(39) God would Reside in the Heart that is Free from Passion·

Dr. B. of Athani had once come to see Sri Gurudeva. It was his first visit. Still Sri Gurudeva felt that he was an old acquaintance of his. Hence the conversation that ensued between them was extremely cordial, free and frank.

" Look here," said Sri Gurudeva, " Ours is altogether a different field. God is the driving force of the whole world. Why not of politics? If we, once, attain Him, what can we not achieve ?"

Then Sri Gurudeva asked a disciple to read the following *Abhanga* of Sri Tukaram : " *Sarpa bhuloniyā guṅtalā nādā* " the purport of which is as follows: " I have been verily pent up in *Saṁsāra* as a serpent is pent up within the basket, by the music of a juggler. Save me by Thy power.........Like a fly I stick in a sweet substance. The more I shake my wings the more I get myself inside. My very life is departing. Save me by Thy power O God !" A moth, a fish, a serpent, a bee and an elephant are enchanted and deluded by one of the respective objects of form, taste, sound, fragrance, and touch. What would be the condition of man who is a prey to the attractions of all the five senses. Is it not necessary, then, for a man to be forewarned and to keep himself away from them ? Should he not hurry up and try to attain *Paramārtha ?* It is only when he gives up the desire for these objects that he would have the benefit of God's vision. " When desire departs, God would reside in the heart " says Tukaram.

That which grants us vision of God is our Religion and our Ethics. But Kant thinks otherwise : " I may attain God or I may not. I shall perform my duty." His Categorical Imperative is of that nature. It enjoins the performance of duty for the sake of duty.

It is idle to say : " I shall attend to devotional practices in my oldage." Because, " Is life at your command?" asked Sri Maharaj.

(40) Nature of Nāma and Internal Meditation.

" How to carry on internal meditation on *Nāma* ?" was the question asked by Dr. K. one evening when Sri Gurudev explained : " There is no End other than Nāma " is the opinion held by some while others opine : " there is no Means other than *Nāma*." Both opinions are equally valid. *Nāma* is both the End as well as the Means. *Nāma* shows the *Rūpa* (Form) of God. Hence it is a means to the seeker. But to those who are out, exclusively to meditate on *Nāma*, without caring for the vision of God, it is an End in itself.

Sri Tatyasaheb Ranade got himself initiated by Sri Maharaj and in 1904 at 4 P. M. he saw the spire of the Temple at Incagiri studded with spiritual pearls. Thereafter, without caring for spiritual experiences, he carried on his medition as a sacred duty till his death. To him *Nāma* was an End in itself.

Meditation should be sincere and soulful. *Nāma* is a symbol for realising the Ultimate Reality underlying the Universe. " *Oṁ iti* *ekākṣaraṁ brahma* " - Om is the Absolute. We should understand the significance of this *Maṅtra.* Mere vocal utterance of *Nāma* becomes mechanical. We should properly understand the relation of *Rūpa*-Form, *Bhāva*-Devotion and *Nāma*-Name. Form is Mystical entity or Spiritual entity; Devotion is a Psychological entity or Moral entity; while Name is Mysterious Physical entity, which includes the other two.

Very often when we have the vision of the Divine Form, we remember the Name. Ultimately, Name and From become one-identical. It is very difficult to realise that Name itself is Form. The Infinite must be invoked with a devotional heart. But it is very difficult to entertain such devotion-such a passionate longing for the Lord. It is only the company of Saints that can induce it.

(41) **How to Intensify Concentration ?**

When a disciple asked Sri Gurudeva as to how to make concentration soulful, he explained :

" Pataṅjali has defined Yoga as *Citta-vṛtti-nirodha*-or control of the mental flow. It is also true that mind becomes steady by the control of *Prāṅa* through the practice of *Prānāyāma* or breath-control. But this method does not bring about a change in the quality of the mind. This is really a process from the Bottom. *Trātaka* etc. are all external processes.

But there is a process from the Top which is really more important. Concentration through devotion is a superior process. A devotee meditates on *Nāma* with his heart filled with devotion and attains the vision of God. In the ' Bottom to Top ' process mentioned above, the physic becomes God. That process is slightly more practical, no doubt. But it may not necessarily lead to God. On the other hand, in the 'Top to Bottom' process God becomes God. It begins from the very beginning. For undergoing the process of Hatha-Yoga, our physic must be strong. But for devotional meditation, and concentration, ordinary constitution is sufficient.

Proper time and place are also necessary for good concentration. But growth of mental ardour is of prime importance. *Tīvrasaṁvegānāṁ āsannaḥ.* It all depends upon the fervour. Our earnest passion for spiritual welfare should gush up like a fountain towards God. Such a warm zeal can be developed through i) Discrimination and ii) Holy company.

i) Intellectual study of the literature of Saints will be of some use to facilitate discrimination. But along with it meditation on *Nāma* should be necessarily performed. Otherwise we won't be able to understand clearly the real significance of such literature. The expression of an experience can be properly understood only by those who have got such an experience, or enjoyed it. Others won't. The other day, Master Krishnarao sung the *Abhaṅga* of *Jñanesvara* viz. "*Krishnā hāla kā re*". How can he understand its real meaning ? This *Abhaṅga* of three lines cannot be understood even by three hundred scholars.

To understand the real secret grandeur of *Paramārtha*—spiritual experience, the literature of all the Saints of the world must be properly studied. And the unity of experience presented in it should be ascertained.

ii) This discrimination should be associated with the Company of Saints for developing its efficacy. These two would greatly help to intensify devotion and zeal of the seeker. It is only when the intensity reaches a stage in which the seeker is prepared to sacrifice everything for the Lord, that he would have the experience of the Spiritual Energy.

Spiritual Energy descends through Saints like Jñāneśvara and others like him. They possess a Reservoir of Spiritual Energy which oozes down through them. Spiritual knowledge flows unconsciously through them. The company of such Saints intensifies our fervour. Even an exchange of thought with them will be of great help. Their mere presence also is quite enough. Even a graceful glance of their *Kūrma-dṛṣṭi* would be valuable. But it is not practicable. Thingshave to be realised or achieved by ourselves.

(42) The Triple Confluence.

In the course of conversation there was once a reference to the *Triveṇī-Saṅgam* of Prayāg, where there is a confluence of three rivers-Gaṅgā, Yamunā and Saraswati-two manifest and one hidden. At this Sri Gurudeva remarked : "There is a Spiritual Triple Confluence. Do you know ? God, Devotee and Nāma form this Triple Confluence. Of them, two are visible like Gaṅgā, Yamunā and one is invisible like Saraswati. Normally Devotee and *Nāma* are manifest and God is unmanifest,-hidden. In the second stage, Devotee and God (*Rūpa*-Form) are manifest and *Nāma* is hidden. While in the third stage, *Nāma* and *Rūpa* (God) are manifest and the Devotee goes underground.

Sri Maharaj once remarked: "Though the Saints depart from the world, the *Rūpa* experienced by them remains as before." Thus God, Devotee and Nāma form a Triple Confluence in all the three senses. When the Devotee merges in the Lord, God and Nāma alone remain. This is a Confluence of a higher stage.

(43) Meditation on World as God.

About the Pantheistic conception of "World is God" Sri Gurudeva once observed: "It is not enough to consider that God has assumed the beautiful form of the world. It must be directly experienced. To realise the Power that controls and guides the Universe, a different *Sādhana* is required. To observe God in everything and every event in the Universe, is a meditation of a higher quality. God is the beginning and end of the Universe". This fact must be actually experienced. Before our meditation passes from the mental to the spiritual realisation, the process in the middle is extremely difficult—nay it may even be considered to be practically impossible. To pass from idea to reality is more an ontological argument than a spiritual reality. Meditation on *Nāma* alone is an easy means for its realisation.

(44) Meditation on Virtues.

Sri Gurudeva further continued: "Very often meditation on virtues also is recommended. The Theosophists meditate on virtues like *Abhaya*—Fearlessness, *Satva—sṁs'udhi*—Purity etc. "Today I shall be fearless, charitable. I shall be straight-forward." Such is their repeated auto-suggestion for a number of days, till they feel that they have assimilated the respective virtue. Aristotle says: 'Character is produced or formed by the repetition of the same act.' Such meditation and practice of virtues becomes a basis for future spiritual achievement. That is all. This *Sādhana* has no more value than that.

Really we must perceive God in all beings,—in everything. We must be able to see and perceive Him both with eyes shut and open. Spiritual vision is supersensuous. A blind man sees the vision better as there is nothing to blur it.

Unless we have a vision of God, we won't attain the powers and virtues. On the other hand the possession of these powers and virtues will facilitate spiritual realisation. Thus Ethics and Mysticism are inter-dependent. Ethical and Spiritual growth meet in God. They meet in Infinity. There is never a straight line. So parallel lines meet in Infinity.

(45) Supreme Humility of a Supreme Genius.

Dr. P. K. Gode-the late Curator and Research Scholar of the Bhandarkar Research Institute Poona-who was a student of Dr. Ranade, wrote a letter to him, requesting Dr. Ranade to allow him to publish a Commemoration Volume, on his 60th Birth-Day, in memory of his signal service to the sacred cause of Education, Philosophy und Spiritual Life. When the letter was read out to Sri Gurudeva by a disciple, he peremptorily asked him to take down the following reply :

" Without waiting for a single minute I must write to you that you need not commemorate me on my 60th Birth-Day. I have done nothing for which I need be commemorated. I am no better than an animalcule. You might be remembering what I said to Prof. Shrikhande at the Deccan College: 'To praise a rising friend is to curse him.' That holds good even today."

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Life, Work and Philosophy of the Late Dr. R. D. Ranade

By **Dr. G. N. Kundargi,**
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Parle College, Vile Parle
BOMBAY.

Dr. R. D. Ranade was one of the great mystics of our times. His founding the Adhyatma Vidyapitha at Nimbal and his authorship of very profound books on philosophy and mysticism were the outcome of his constant endeavour to know and live in truth. The present paper proposes to give a brief sketch of Ranade's life, career, works, thought and spiritual experiences. I start with Ranade's life and career.

Life and Career

Ramchandra Ranade was born on 3rd July, 1886, at Jamkhandi. His mother was Parvatibai and father Dattopant. Predicting the future saintly career of the boy Sri Mahalinga Swami, the Guru of Parvatibai, had said :

" This boy is a scion of a grace, mother ! He is a budding saint come down to bless the devotees. Let me pay my homage to him myself !"

Rama completed hit primary education soon. His mother and elder sister at home were helpful in this connection. Then he joined Parasurambhau High School at Jamkhandi. Eevn when he was a student of standard VI, Rama had begun reading the works of Swami Vivekanand.

Sri Bhausaheb Maharaj, the great saint of Umadi, had been to Jamkhandi. In the course of his discourse Sri Maharaj casually remarked :

" If one contemplated the Divine Name regularly every day, one might obtain a higher class by securing a greater number of marks in the examination."

This remark intensified Rama's desire for initiation and divine experience. Rama, thereupon, intimated his desire to Kallu Bhokare who took him immediately to Sri Maharaj. It was an auspicious day-the 14th day of Kartika, popularly known as Vaikuntha Chaturdashi-of the Saka year 1823 (25th November, 1901). Rama was initiated by Maharaj.

In the same year Rama was married. His first wife Sitabai belonged to the Fadnis family of Ramadurg. She was a very pious and good-natured lady.

Next year i. e. 1902 Rama appeared for matriculation examination of Bombay University. After taking examination, Rama engaged himself in contemplation every day, from 10 to 11 at night repeating the Lord's Name on a rosary. He continued this practice without a break till the result of the examination was declared. Rama stood second among all the successful candidates. In addition he stood first in Sanskrit and secured the 'Jagannath Sankarset Scholarship'. This success intensified Rama's devotion for Sri Maharaj, Name and the Lord.

Rambhau joined Deccan College of Poona for his higher education. There he came in close contact with Principal Bain and Professor Wodehouse. The intellectual flowering of Rambhau took place quite well, in the loving presence of these eminent professors. He secured a first class first in the First Year examination of the college. At the Intermediate examination he not only secured a first class but got the Varajivandas Sanskrit Scholarship.

For his B. A. Rambhau, at the suggestion of some of his friends, took mathematics as his optional subject. Later in his " Evolution of My Own Thought " Ranade tells us that his dislike of Philosophy at that time was not due to the subject itself but due to the books prescribed and to the method of teaching adopted at the college.

Rambhau studied Philosophy later on and appeared for the M. A. degree in 1914 with Philosophy as his principal subject. He secured a first class first in this examination. He also won the Chancellor's Medal of the Bombay University assinged to Philosophy that year, together with the Telang Medal. The examiners wrote : " The examinee knows more than the examiners."

Ranade started his career as Lecturer in English Composition at Fergusson College, Poona on a monthly salary of Rs. 40/- in 1910. He was appointed Curator of the Manuscript Library in the Deccan College in 1913. During this period he was utilising all his time for reading and meditation. In 1914 he once again joined Fergusson College as a teacher of Philosophy. The proficiency of Professor Rambhau in teaching philosophy has been well described by Professor Vadekar, one of his students of those days, in his 'tribute' to Professor Rambhau:

"Professar Ranade's career as teacher of Philosophy in the Fergusson College from 1914 to 1920 was a truly great and significant event in the history of teaching of Philosophy in that College. To the positivist and agnostic traditions originally laid in that college by Agarkar and Bhate, Ranade contributed the idealist and mystical strains. But his greatest contribution to the Fergusson College was the great learning and brilliance which he brought to bear upon his teaching of Philosophy in the class-room and which attracted a large number of students even from far off provinces like Berar and Sind and others even more distant. He spoke in his class with a sense of inspiration, like a convinced and convincing prophet and enthused his listeners to philosophic effort." (Fergusson College Magazine).

When the intellectual eminence of Sri Rambhau, firmly rooted in the Faith Divine, was bringing him laurels from all, Fate was sorely tormenting him with shock after shock. Sri Bhausaheb Maharaj of Umadi, Rambhau's Master, attained *Samadhi* at Inchagiri on 29th January, 1914. Rambhau lost his wife and mother in 1918. His bungalow near Bhandarkar Oriental Institute, Poona toppled down. Ranade had to face the onslaughts of jealousy and listen to words of censure. "He is a *Pandit* drawing a fat salary. How can he attend to sadhana?" These were the taunting remarks flung at him by Sadhakas. "Well, he is after all a seeker of the spirit. Is it possible for him to teach in the college according to the time-table?" Such were the words of censure that were uttered about him, time and again, by his colleagues. Ramhau bore all this with Christ-like patience.

In 1920 Ranade had a second attack of serious illness. But due to the grace of his Master he was restored to normal health and in response to the command of his Master, he married a second time in 1922. During this period Professor Ranade founded his Ashrama at Nimbal.

On account of his growing difference of opinion with the life members of the Society, Sri Rambhau submitted his resignation of life-member-ship to the governing body on 20th June, 1924. The difference of opinion centered round two issues: whether importance should be attached to research or to teaching, among the ideals of the society; and whether prominence should be given to the letter or to the spirit of the rules and regulations of the society. Rambhau was of the view that the D. E. Society should give prominence to research work. Secondly, even though it was necessary to follow the rules literally, under certain extraordinary circumstances, it was equally necessary to respect the spirit of the rules and allow certain exceptions.

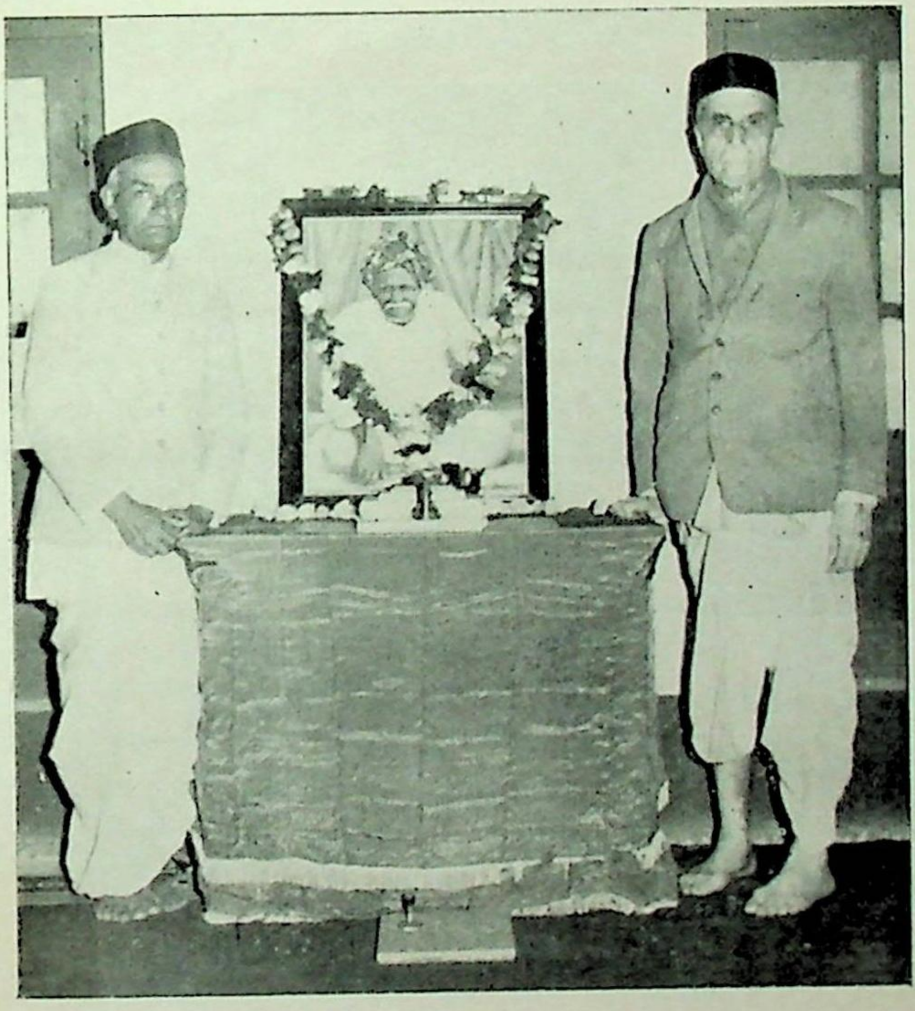
After leaving the D. E. Society, Rambhau lived at Nimbal for three years. During this period he achieved two important things: the starting of the Academy of Philosophy and Religion was one and the publication of *A Constructive Survey of Upanisadic Philosophy* was the other. His publication about the philosophy of the Upanisads brought him world renown. Among the Indian scholars who read this great work with love, reverence and delight and who appreciated and praised its unparalleled merit, Sri Gangānāth Jhā, the vice-chancellor of the Allahabad University, was by far the fore-most. He was not content merely to eulogize the work as well as the author; he passionately desired to appoint Sri Rambhau as Head of the Department of Philosophy in his University and give his students the benefit of his scholarship. He wrot to Ranade,saying,"....I shall regard it as my greatest achievement as Vice-Chancellor, if I succeed in bringing to the university a professor of your calibre and attainments........." Ranade acceded to his request and joined Allahabad University as Head of the Department of Philosophy on 1st December, 1927. Professor Rambhau later on became the Dean of the Faculty of Arts and finally, in 1945, Vice-Chancellor of the University. After his retirment in 1946, he was made "Emeritus Professor of Philosophy" and in 1947 he was awarded the honourary D. Litt. Degree by the University.

After he retired from service Ranade began to stay at Nimbal. There he was working on *Pathway to God in Kannada Literature*

Shri Gurudev Ranade

Born : **JAMKHANDI,**
(3-7-1886)

Samadhi : **NIMBAL,**
(6-6-1957)

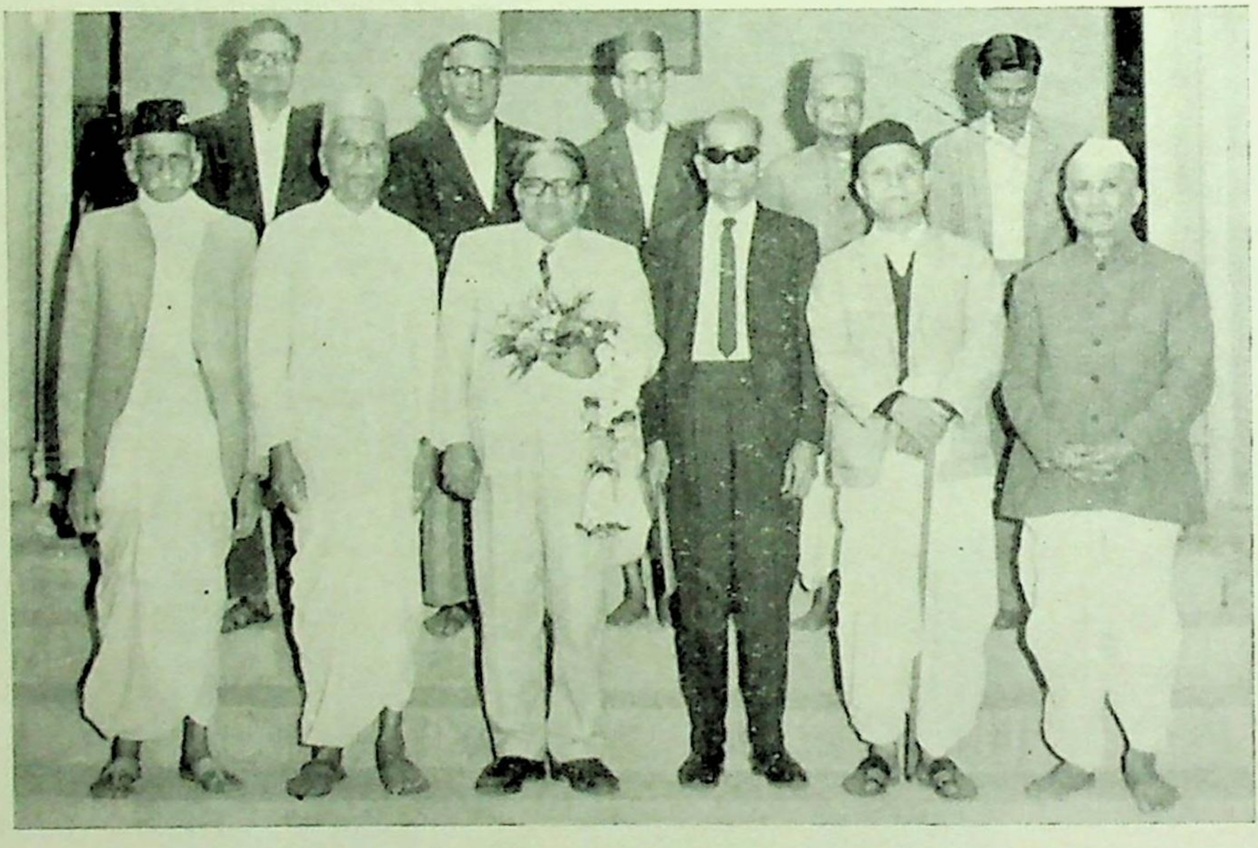


Sri G. V. Tulpule unveiling the portrait of Sri Amburao Maharaj on the Datta Jayanti Day (12-12-1970)

Seminar 1970

Sri K. D. Sangoram Welcoming the Gust, Dr. A. S. Adke, Vice Chancellor and Dr. K. Krishnamoorthy, President.

Members of the Management with the Guest Dr. A. S. Adke



1st Row (L· to R.) : 1) Sri K. D. Sangoram 2) Sri J. V. Parulekr 3) Dr. A. S. Adke, (Guest) 4) Dr. Krishnamoorthy (President) 5) Sri V. G. Jamkhandi 6) Sri G. D. Saraff.

2nd Row (L· to R.) : 1) Dr. B. R. Modak 2) Sri R. S. Bhide 3) Sri T. S. Kulkarni 4) Sri M. S. Deshpande 5) Prof. K. D. Tangcd.

and on the *Bhagavadgitā*. The *Amrata Mahotsava,* 70th birth anniversary of Ranade, took place on 3rd July, 1956 at Jamakhandi, under the Chairmanship of Srimant Tātyāsāheb Patwardhan, the Chief of Miraj. Mahāsamādhi of Gurudev Ranade took place on 6th June 1957.

II

Major works and Institutions

Ranade's remarkable volume *A Constructive Survey of Upanisadic Philosophy* was published in 1926. The nucleus of this book was presented for the first time to the public of Bangalore and Mysore in a series of lectures inaugurated under the Presidentship of His Highness Maharaja Gaekwar of Baroda at the time of founding the Sansksit Academy in Bangalore in 1915.

At the outset, while delineating the " Background of Upanisadic Speculation " Professor Ranade has dealt with such subjects as the time and place of the Upanisads, their authors, the general social condition of the period and the like. Then he has traced the development of Upanisadic Cosmogony, Psychology, Metaphysics and Ethics. In the last chapter dealing with the " Intimations of self-realization " Ranade has described the Pathway to God of the Upanisadic seers, as well as their spiritual experiences. He holds the view that mystical motive is the most dominant note of the Upanisads. He writes : " The consummation that the Upanisadic Philosophy affords is the mystical realization of the Divine in the individual soul. "

Ranade has his own method in expounding the philosophy of the Upanisads. It is a method of construction through a systematic exposition. He culls out sources from Upanisadic literature; arranges them into different groups according to different departments of thought in their full philosophical sequence and attempts to envisage his own point of view through developmental exposition of these problems.

When the present volume was out, Professor Garbe, the G rman savant remarked : " (It) is a permanent monument. " Mr. Muirhead said : " .... this important book will have the effect of making the Indian civilization better understood in the West. "

The second major work of Sri Rambhau is *Mysticism in Maharashtra*. It was published in 1933. The book opens with a preface from the author in which he describes the nature of Mystical experience, its ineffable, intuitive and universal character.

The book consists of five parts. Each part deals with the biography of the mystic, his writings and his teachings considered metaphysically, ethically and mystically, ending with a general review of the period, critical and constructive.

The first part termed " Intellectual Mysticism " is represented by Jnanadeva whose mysticism is rooted in the philosophical groundings of the Bhagavadgita. The second part deals with the *abhangas* of Nāmadev and his contemporary saints. " All these were cosmopolitans. They recognized a spiritual democracy all round. " " The breath of Heaven played freely and all were equal there. Love - true, genuine, pure love- admits not high and low, rich and poor . . . all were men, human, weak, frail, feeble .... calling on the same strength .... dreaming the same dream and seeing the same vision. " Hence this part has been rightly called Democratic Mysticism. The third part deals with Synthetic Mysticism represented by Ekanath and others. " The conflit between the rightful performance of duty and an all absorbing love of God..... is resolved in a synthetic performance of Duty in the midst of God-realization. " The fourth part gives a glimpse of the Mysticism of Tukārām. " Tukārām exhibits all the doubts and disbeliefs, the weaknesses and sufferings, the anxieties and uncertainties, through which every aspiring soul must pass before he can come into the life of light, spirit and harmony. " This humanistic and personalistic element in Tukārām has received the fitting name of Personalistic Mysticism. The fifth and last part deals with Activistic Mysticism of Rāmadāsa.

Rambhau published his *Pathway to God in Hindi Literature* in April, 1954. The book consists of two parts entitled : (i) Pathway in Pada Literature; and (ii) Pathway in Doha Literature. Each part is further divided into five chapters : (1) Incentives to Spiritual Life (2) The Necessity of Moral Preparation (3) The Relation of God to Saints (4) The Beginnings of the Pilgrimage and (5) The Highest Ascent.

First, there are certain incentives which prompt men to spiritual life. They are : Philosophical, axiological and physiological. Then, there is the question of moral and spiritual preparation which men must tackle before they can hope to advance on the Pathway. Thirdly, they have to keep before themselves, certain exemplars of conduct and attainment, which they must necessarily follow. This they cannot do, unless they have defined to themselves, both theoretically and practically, the nature and function of God in relation to the exemplars above mentioned. When the relationship between the exemplars and God has been defined, they have to tread the path themselves before they can be convinced about the reality of experiences of those who have gone before. Finally, after having walked on the Pathway for a long-time, and through travails and turmoils of body and mind, of nature and society, they can envisage to themselves certain landmarks, certain lamp posts which will help them to walk with courage and confidence on the Pathway to God and attain to the highest ideal they have been seeking.

Ranade's book on the Bhagavadgitā is entitled : *The Bhagavadgitā as a Philosophy of God-Realization.* Here Ranade gives us a critical analysis of the eminent philosophers of the East and the West, synthesises the differences and concludes that the only clue through this labyrinth is the secure thread of God-realization.

The work consists of five parts. In the first part Ranade shows the relationship of the Bhagavadgita to ancient works and systems such as the Upanisads, the Sāmkhya and Yoga, and the Brahmasūtras. The second part deals with the Vedāntic thinkers such as Samkara, Rāmānuja, Madhva and Vallabha on the one hand, and a mystic-poet like Jnānesvara on the other. The third and fourth parts are important. The third part discusses the opinions of modern scholars of the last century and a half. Among the scholars discussed there are : Garbe, Bhandarkar, Lokamanya Tilak, Otto, Mahatma Gandhi and Aurobindo Ghosh. In the fourth part Ranade discusses at length how the theory of God-realization to which he is committed proves to be a clue for the labyrinth produced by scholars of the East and the West. Through the course of discussion there emerge three criteria of God-realization namely, super-sensuousness, central initiation and continuity. The fifth and the last part deals with a section on the relationship between the Sublime and the Divine.

The Pathway to God in Kannada Literature opens with a description of the chief characteristics of mysticism in general as well as of the place of Kannada mystics among the mystics of the world. The second and third chapters are taken up with the discussion of Incentives to spiritual life and their consummation as reflected in the Kannada songs selected. The topic of the fourth chapter is Moral Preparation. The four chapters that follow describe the Spiritual Teacher and the Disciple, the first two giving a clear idea of the Nature and Function of a spiritual Teacher while the next two deal with the relation between the Guru and the Disciple. The next three chapters deal with the characteristics of saints, their relation to God and the Nature of God. Chapter fourteen describes the Methodology of Meditation advocated by the Kannada saints. The remaining six chapters are devoted entirely to the description of God-realization and its effects on the saints. The first chapter of this group deals with the criteria and genesis of spiritual realization. The next three deal with Morphic, Photic, Phonic and Supernal experiences, while the last two draw a picture of the God-intoxicated saint enjoying supreme bliss. They thus describe the beginning, the development and the acme of spiritual realization.

Ranade has other books such as *The Conception of Spiritual Life in Mahatma Gandhi and Hindi Saints, and Philosophical and* Other Essays. His book on the *Vedānta* is published very recently. I shall not be going into details of these works.

Major Institutions

The Academy of Philosophy and Religion, a body exclusively devoted to research in all philosophies and religions of the world, was opened by Rambhau in his Adhyātma Bhavan, Poona, on 1st August, 1924. Rambhau was its director and Professor P. K. Gode and Professor N. G. Damle were its secretaries. The aim of the Academy was to bring together all those who were interested in a philosophical investigation of the problem of God.

Adhyātma-Vidyā Mandir was another institution started by Rambhau. He was the director, and Shri G. V. Tulpule was the Secretary. The branches of the Mandir were opened at Allahabad, Sangli and Dharwar. Nimbal was its main centre.

Academy of Camparative Philosophy and Religion : Belgaum was registered by Rambhau as a public trust in 1952. The aims and objets of this institution have been to work for the spiritual unity of mankind and consequent peace and goodwill upon earth bringing together intellectual and spiritually-minded persons through (1) Spiritual Symposiums, (2) Study and Research, (3) Lectures, (4) Meetings and Confernces and (5) Religious and Philosophical publications.

The first two institutions mentioned above have ceased to function long ago.

III

Philosophy or Mysticism[1]

A close study of the works of Dr. Ranade reveals that there is one common current flowing through all of them; it is the mystic current. Mysticism is the essence of Professor Ranade's Philosophy. His whole philosophical or metaphysical structure which can be built up from his books, stray articles and lectures, is based on the foundation of mysticism.

Mysticism, according to Ranade, is not magic, not occult power, nor a mysterious phenomenon. It is a direct, first hand, intuitive apprehension of God which transcends the subject-object relation. It is in this sense that mystical experience has often been regarded as ineffable. It is not without reason that the Upanisads declare: "It is *that* from which speech returns along with the mind without attaining it."[2]

The ineffable character of mystical experience is closely connected with its intuitional character. It has been contended that for mystical experience no separate faculty like intuition need be requisitioned, but that Intellect, Feeling and Will would suffice to enable us to have a full experience of God. But it is a matter of common knowledge that even for heights to be reached in artistic, scientific or poetic activity, a certain amount of direct, immediate, almost cataclysmic, contact with Reality is required. Far more is this the case in the matter of mystical realization.

Some people declare that intellect alone is sufficient for the reception of divine knowledge. But this once again does not seem to be a correct view. For it is the essence of thought that it makes a distinction between the 'subject' and the 'object', the 'Knower' and the 'Known'.

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[1] In this section I have selected relevant portion from my paper "The Philosophy of R. D. Ranade" which was published in "*Philosophical Quarterly*" (July, 1963) Amalner.

[2] "Yato vāco nivartante aprāpya manasā saha".

Truth transcends this distinction. Discursive thinking, however extended, cannot lead us to an apprehension of Absolute Reality. The world of logic is not the complete world of life and experience.

The dissatisfaction which we feel with our logical categories is a sign that we are greater than we know, that there is a limitless ground in us higher than the logical mind. If thought becomes one with Reality, and the individual subject shakes off its individuality, the goal of thought is reached, but it is no more thought—it is thought merged in Reality. Knowledge is lifted up into wisdom, intellect into intuition. We do not mean here that intuition is opposed to reason or intellect. In fact in the opinion of Professor Ranade, Intuition, so far from contradicting Intelligence, Feeling or Will, does penetrate and lie at the back of them all. To quote his actual words:

> " Intuition would not deny to Mysticism a title to Philosophy if Intellect requires it. As it connotes a determinative effort towards the acquisition of Reality, it implies a definite, prolonged, and continuous exercise of the Will.........unless the emotions are purified, and are turned towards the service of God, no 'seeing of Him face to face' is ever possible."[1]

Professor Ranadé gives some criteria to test the validity of mystical experience. They are: (i) Central Initiation (ii) Super-sensuousness (iii) Continuity (iv) Universality and (v) Beatification.

(i) The first criterion states that mystical experience is not the external sense experience. It is the experience generated inside us in our intuitional process of following the Path of God. Intuition has got a physiological support in what purports to be central initiation.

(ii) Secondly there is an element of super-sensuousness in mystical experience. All our normal experience is concerned with our sensuous nature. But this experience is super-sensuous, as a Maharashtra mystic has pointed out, " a blind man was able to see, a deaf man was able to hear, and a lame man was able to go in pursuit."[2]

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[1] Preface: *Mysticim in Maharashtra.*

[2] 'Andhlyane dekhile bahiryane aikile pangalyane pathalaga kelare'.

(iii) Thirdly 'Continuity'. Spiritual experience must not be discontinuous. If it comes once in a while and leaves you off, and if you do not get it again and again, it is no spiritual experience at all. This cnntinuity is attended by the process of growth which would ultimately result in a sort of an asymptotic approximation to Reality.

(iv) The above three criteria refer to the psychological aspect of mysticism. As regards the metaphysical aspect, those, who have studied Kant, know that no experience can be called valid or real, unless at the same time it is universal and necessary. The cumulative experience of the mystics of the East and the West would prove that there is a certain amount of universality in their mystical experience. They have the same teaching about the Name of God, the fire of Devotion, the nature of Self-realization and so forth. It is this element of universality which, as Kant contends, would confer upon mystical experience objectivity, necessity or validity.

(v) Finally beatification refers to the enjoyment of perfect bliss which lasts long: ' Sukhamātyantikam yat tat '.

In this way Professor Ranade has tried to base mysticism on rational grounds. In fact he calls his philosophy ' Rational Mysticism. ' The word ' Rational Mysticism ' might appear as a contradiction in terms. But it is not so in the light of our previous discussion that Intuition, so far from contradicting Intelligence, Feeling or Will, does penetrate and lie at the back of them all. To quote Dr. Ranade :

" It would be a problem for the philosophy of the Immediate Future to place Mysticism on a truly philosophical basis. Rational Mysticism which has been hitherto regarded as a contradiction in terms, must now be a truism. "[1]

It seems to us that the chief task of philosophy is to give a rational explanation of the world, the Individual self and Ultimate Reality. . We would like to state some of the views of Professor Ranade in this connection. In the opinion of Professor Ranade, Reality is one; It is Spirit, God. It is Truth. It is beyond space and time, beyond the laws of relativism.

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[1] Preface : *A Constructive Survey of Upanisadic Philosophy*, p. 15

In the God-centred theory of Professor Ranade everything lives, moves and has its being in God. The world is not unreal. Nor is it real. ' It is empirically real and transcendentally not-real. '

The Individual self in its essence is the Ultimate Self. And realization of one's identity with the ultimate self is the highest goal of human life. For the realization of Self, intellectual and moral purity, though indispensable, are not sufficient; a constant and one-pointed meditation on the name of God as imparted by the spiritual teacher is absolutely necessary. But with all this, one cannot reach the highest unless there is Divine Grace. The value of the Name and the necessity of a Guru and that of a Divine Grace are stressed in the philosophy of Ranade.

The above views of Professor Ranade on the problems of the World, the Individual Self and theUltimate Reality find their support in the Upanisads, the Bhagavadgitā and the Vedānta Śūtras. They have also the support of the lives and mystical writings of the saints of Maharashtra, Karnatak and those of Hindi Mystics. Moreover, they have the authority of the personal experience of Dr. Ranade himself. It is the characteristic of Professor Ranade that he neither spoke nor wrote anything which he did not experience. ' I never believe, but always perceive ', said he.

Dr. Ranade was not a mere scholar. He was a man of real experience. He has given us the following Pathway to God.

IV

Path-Way

As mentioned earlier, Sri. Gurudev's Pathway to God consists of five stages :

1. Incentives to Spiritual Life.
2. Necessity of Moral Preparation.
3. Relation of God and Saints.
4. Beginnings of Pilgrimage.
5. Highest Ascent.

Let us explain each of these in some details :

I. Incentives to Spiritual Life

Incentives are motives that stimulate a person to lead a spiritual life. Sri Gurudev has classified them under four heads : (a) Worldly incentives, (b) Physical incentives, (c) Moral incentives, and (d) Intellectual incentives.

(a) **Worldly Incentives** : The worldly incentives enumerated by Sri Gurudev are two-fold : the transitoriness of worldly life is one and its sorrowfulness is the other. ‘ Anityam asukham lokam.’ ‘ This world is transitory and sorrowful ’. Therefore, ‘ Bhajaswa Mām ’, ‘ Worship Me ’. Like the ancient seers Sri Gurudev also advises us to worship the Lord who alone is capable of freeing us from the momentariness and misery of worldly life.

(b) **Physical Incentives** : These consist of the pain our body suffers on account of disease, oldage and death. Gurudev warns and advises us to think of these every moment and worship the Lord with utmost intensity.

(c) **Moral Incentives** : They are of two types : Internal and external. Keen introspection of a thoughtful man reveals to him his own shortcomings. The knowledge of the plenitude of his evil tendencies, evil desires and evil qualities, pains him a good deal. He prays to God for his moral upliftment.

The second type results from the observation of social or public life. If we observe what goes on around us, we witness the reign of injustice-good people suffering, and bad ones prospering. The sensitive souls approach God and pray that, He bring about adjustment between merit and reward.

(d) **Intellectual Incentives** : These are also of two types : philosophical and spiritual. Tulsidas says : “ The way in which you have constructed the World, O Creator ! passes beyond our comprehension. If we look at the handiwork of God, either in the macrocosm or in the microcosm, our imagination reels and our mind remains enwrapped within itself, so that any philosophical discussion of Thy powers becomes impossible. ” This is the philosophical incentive.

On the other hand, the keen desire for pursuing spiritual life, that is produced in us by reading and hearing about the grandeur and bliss of God-realization, is the main source of spiritual incentive.

" A consideration of all these incentives, " writes Sri Gurudev, "may throw a gleam of light before the eye of the spiritual seeker and he may find that, unless he resigns himself completely to the will of this Omnipotent Being, it may not be possible for him to pursue the spiritual path steadfastly, courageously and successfully. "

II. Moral Preparation :

God-devotion, according to Sri Gurudev, is the highest virtue. All other virtues are merely emanations or aspects of it; and vices merely derelections of or aberrations from it.

Like other saints Gurudev considers Kāma (inordinate desire) to be our arch-enemy. When Kāma becomes powerful it hankers after ' lust, lucre and fame'. A person caught in the meshes of this triple attraction, passionately pursues them alone and labours hard to achieve them. If he gets them he becomes an easy prey to avarice, arrogance and infatuation; but if he fails to attain them he becomes a victim to anger, hatred and jealousy. Hence Gurudev asks us to take the earliest opportunity of killing this Kāma, thereby putting a stop to the advent of all other vices. This is in short the nature of moral preparation.

III. Relation of God and Saints

Along with moral preparation, a seeker is required to make his intellectual preparation as well. The supreme splendour, power and bliss of God, the realization, ecstasy and peace of the saints, together with the unique harmony created between God and saints, on account of His all-abounding grace, and the perfect self-surrender of the saints-a constant inner consciousness of all these things through reading, hearing and contemplation is sure to inspire love and reverence for the Lord in the mind of the Sādhaka. This mental preparation will remove all his doubts, lend steadiness to his intellect and facilitate his further progress in his sādhana.

IV. Beginnings of Pilgrimage

This stage deals with (a) master and disciple, (b) Value of name, (c) Methods of meditation, (d) Company of saints and (e) devotion and surrender.

(a) **Master & Disciple** : The spiritual pilgrimage of a seeker begins, according to Sri Gurudv, with initiation by a worthy master.

It is the master who can see and show the invisible form of the Lord to the aspirant that should be considered to be really worthy.

(b) **Value of Name** : Sri Gurudev has described in all his works the nature and power of the name of the Lord, which a realized master grants to his disciple. " This Name, " according to Sri Gurudev, " is a symbol that carries with it Divine Power and Smarana i. e. Meditation is the process of identification with the Infinite. "

(c) **Methods of Meditation** : Sri Gurudev advocates three chief methods of meditation : (i) the ideological method i. e. meditation on the idea of ' God ', (ii) the moral method i. e. meditation on virtues, individual and social, and (iii) the mystical method i. e. contemplation on the divine name supersensuously realised by a sadguru. The first two methods are indirect ways, while the third one is the direct way of God-realization.

(d) **Company of Saints** : According to Gurudev the spiritual community is the divine centre.

(e) **Devotion and Surrender** : Gurudev says that we must have the attitude of respect, gratitude, awe and surrender for the Almighty.

V. Highest Ascent or God-realization :

When meditation, devotion and surrender acquire the white-heat of intensity, the seeker is blessed with God-realization. God-realization is not an event but an infinite process of ever growing spiritual experiences. Here we shall discuss briefly (1) The Main Types and (2) Effects of God-realization.

(1) **The Main Types** : There are five main types of spiritual experiences, corresponding to the five main centres of perception that are enlivened by the spiritual energy generated by one-pointed meditation. These centres directly get the experiences of spiritual sight, sound, flavour, odour and touch. Taking into consideration these experiences, Sri Gurudev has classified the saints as under :

(1) Morphists - in whom *morphos* - form predominates.
(2) Audiles - in whom sound predominates.
(3) Flavourists - in whom flavour predominates.

(4) Odourists - in whom odour predominates and
(5) Tactists - in whom touch predominates.

The Morphists are further divided into two classes :

(i) Photists - in whom photos - light is predominant and
(ii) Colourists - in whom colour is predominant.

(2) **Effects of God realization :**

(a) **On the Individual** : The immediate effects of God-realization upon the mystic are : (i) the entire abatement of bodily excitement; (ii) the resolution of all doubts; (iii) the obtainment of infinite power; (iv) the enjoyment of illimitable joy; (v) the destruction of all fear and (vi) the fulfilment of any end that may be contemplated by the mystic.

(b) **On the Society** : Gurudev writes : " So far as the utility of the mystic to the society is concerned, we may almost regard it as a truism of Mysticism that a Mystic who is not of supreme service to society is not a Mystic at all. It is true that here again there are temperamental differances among mystics. One mystic may choose more or less to be of a quietistic and another more or less of an activistic type. But the fact remains that in either case he is of supreme value to mankind by calling their attention from moment to moment to the perception and greatness of God. "

VI. **Personal Experiences :**

Here I shall narrate a few mystical experiences of Dr. Ranade himself.

When young, Rambhau had once a vision of the spiritual sun. Golden and blue spiritual stars shone before his eyes. The wonderful vision of the spiritual śeṣa - serpent sent a thrill of joy in his youthful bosom.

One day, a young daughter of one of his intimate disciples sang the following *abhang* of Shri Tukaram in the presence of Sri Gurudev :

" Vithal Vithal gajari, avaghi dumadumali pandhari "

" The whole Pandharpur was resounding with the sound " Vithal, Vithal ". The song coming from the lovely lisping lips of the child was sweet and enchanting beyond measure. It immediately threw Sri Gurudev into an ecstatic mood. He got that *abhang* sung by her two or three times. The sitting on that day terminated in a blissful condition. He thereafter expressed his joy before his disciple with these words :

"O what a bliss ! The Pandhari of my body was surcharged with the sound 'Vithal Vithal !' Really your lovely little child is blessed !"

Sri Gurudev, one day, came out of his morning meditation at Allahabad, in an ecstatic mood and asked one of his disciples to read the *abhang* of Jnāneśvar about Golden Asvattha and explain the first line of the same which ran like this :

"Jayāciyā dvārī Sōnyācā pimpala"
"Before whose doorway stands a golden *peepal.*"

The disciple could give only its ordinary meaning. Thereupon Sri Gurudev emphatically declared : "No, that is not its meaning. The phrase 'golden peepal' is not a mere metaphor. It is an actual experience. When I am actually witnessing in front of my door an Asvattha, shining with a brilliance million times superior to that of gold, how much more brilliant must have been the *Asvattha* which Sri Jnanesvara, Sri Tukaram and Sri Bhausaheb Maharaj had witnessed before ! It can better be imagined than described. In fact, it cannot be described at all. Its resemblance with gold is more formal than real. Really, no object in the world is analogically fit for being compared with this experience. Gold is a very insignificant material for being compared with the brilliance of the spiritual experience of this form."

Sri Gurudev was primarily a photist, a colourist and a morphist. He mainly had constant visions of brilliant light, dazzling colours and infinite forms.

VI. Concluding Remarks

It is true that Ranade's is the mystical tradition. But he has not merely expounded mysticism, but has tried to establish it on rational grounds. Above all, he was a man of real experience. In fact almost all the systems of Indian Philosophy have their roots in Intuition or mystical experience. 'Know the Self'[1] said the Upanisads. The Samkhya philosophers declared that salvation consists in knowing the precise relationship between prakṛti and purusa. The Vedānta of Śamkara announced that mokṣa consists in realizing the identity of the Individual self with the universal self. Even the modern system of Sri Aurobindo has its source in Intuition; and the noted exponents of Indian philosophy such as Professor K. C. Bhattacharya and Dr. S. Radhakrishnan have affirmed intuition to be central in any system of Indian Philosophy. It seems to us that Professor Ranade has a very great place in the History of Indian thought.

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[1] Ātmānam viddhi

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Brief Exposition of Gurudeo Ranade's Conception of God-Realisation.

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During my student days in the Karnatak College, Dharwar about fortyfive years ago, I used to hear often glowing tributes being paid to Dr. R. D. Ranade as a Philosophy-professor of a very high order and also as a man of deep erudition and of many accomplishments as a scholar, as a teacher and as a thinker, as a Gurudeo then in making (a Divine Preceptor). As I was a student of English literature, I had no occasion then to read his writings on philosophy. Better late than never, I had the good fortune of going through his esteemed treatise on Bhagawadgita as a Philosophy of God-realisation recently. So in the present discourse, I propose to set out in brief Gurudeo Ranade's line of exposition of this otherwise difficult subject of God-realisation. As Bhagawadgita, the song celestial, has attracted the attenion and aroused the admiration of so many scholars in so many countries, Gurudeo has preferred to follow a comparative treatment of the subject vis-a-vis certain other Schools of thought. As the same landscape presents different view points to different observers, the Geeta has presented different conceptions to different thinkers. Some western scholars like Lorinser and Weber have gone to the length of asserting that the author of Bhagawadgita has freely utilised the Christian scriptures, particularly the epistles of St. Paul and has woven Christian ideas and conceptions into his system and that the story of Krisna was taken over literally from the story of Christ. Garbe, however, criticises this theory of Lorinser and Weber as being more imaginery than real. Dr. Annie Besant is all praise for the Gospel of Geeta, while she asserts that the so-called three paths of Knowledge, Activism and Devotion are really one and they ultimately lead to the realisation of God.

Even amongst the Indian thinkers, there appears to be no complete unanimity regarding the basic teaching of the Geeta. The Gospel of Karma-yoga (activism), doing duty for duty's sake as being predestined by Divine will, is the be-all and end-all of the teaching of Geeta according to Lokamanya Tilak. Devotion and Knowledge are intended to serve only as means to achievement of action, (Karma) which is the ultimate goal of life on which Lokamanya Tilak lays primary emphasis in his interpretation of Geeta. Mahatma Gandhi, on the other hand, has tried to equate Geeta with (अनासक्ति योग) Non-attachment gospel. According to him, Geeta mainly teaches a view of detachment or renunciation, not in the sense of Sanyas or asceticism, but renunciation of the fruits of action. According to Mahatma Gandhi, devotion, knowledge, and work are all dependent on Anasakti, the principle of Renunciation of fruits of work. According to Mahatma, he, who renounces really gains a thousandfold. According to Gurudeo Ranade the originality or novelty i. e. the original contribution of Bhagawadgita is the God-realisation. According to him God-realisation is the supreme teaching of the Geeta, and as such it is one of the greatest works on mysticism.

Gurudev Ranade points out that Geeta is indebted to Upanishads, as the philosophic conceptions found in Upanishads are sought to be developed in Geeta. Self-realisation is emphasised both in Upanishads and Geeta. Gurudev points out that the theory of Autonomy as emphasised in both is to the effect that, though we are born in this mortal world to do our duty, we are not expected to be completely entangled in the cob-web of our worldly life, but should be unaffected by the consequences of our duties. In Greek Philosophy a distinction is made between a Laughing philosopher, and a Weeping philosopher respectively corresponding to optimistic and pessimistic philosophy. Gurudeo observes that if Geeta stands for anything in particular, it stands for optimism, particularly spiritual optimism. It speaks of supreme happiness beyond the reach of senses and equates the happiness enjoyed by a Yogin or Mystic with that of Bramhan

योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रम्हभूतमकल्मषम् ।। Geeta (VI 27)

Aristotle, a famous Greek philosopher, considered that such supreme happiness or Beatificatory contemplation is one of the characteristics of God and so it is the ideal at which our ethical life should aim. Aristotle prefers a life of contemplation to the life of activity. Life of contemplation is almost divine. Aristotle observes it is only when we are contemplating scientifically, philosophically and intuitively and on a higher level that our mind can go up to Divine Theoria. It is in such cases of impersonal contemplation that we can dispense with the society of others and our ultimate ideal then would be to live the life of God alone, even while we are living on earth.

In the Jain philosophic system also corresponding to the Doctrine of Yoga, the topic of contemplation called अनुप्रेक्षा assumes an important position. Anupreksha i. e. Reflection or pondering on the Real Nature of human body and its other wordly environment, as being transitory, by turning the spiritual search-light inward. It may not be out of place, if I recall what certain other western thinkers have said on this subjection of meditation. Wedgwood, a meditationist, observes " Meditation by power of concentration creates a channel, through which the spiritual principle–that Real Man–may eradiate the lower personality. It is the reaching out of the mind and feeling towards an ideal and the opening of the doors of the imprisoned lower consciousness to the influence of that ideal. " So also another writer by name Clara M. Codd on meditation observes " By process of meditation i. e. sustained thinking, the Light of the Mind held steadily shining on concentration yields the fruit in the form of understanding. Soul is the immortal man. He is the God in you, the hope of glory. Deep within us ever resides the hidden man of the heart in that which is not corruptible. The original in us is not sin but Divinity. The thoughts and feelings are the Wings with which the soul tries to fly upward instead of revolving round the objects of earthly life. Meditation is a method of setting those wings free, so that one day they may attempt ' The Immortal Flight of the Alone to the Alone ' and become forever one with the spiritual self".

Gurudeo Ranade, while explaining the famous Doctrine of Geeta in respect of " *Duty for Duty's sake* " कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । likens this to the *Doctrine of Categorical Imperative* put forth by Kant, another Western philosopher, according to whom it is the Supreme Rule to guide our conduct in doing a thing, because it is our duty to do so. Dr. Otto suggests that God of Bhagwadgita is the God of predestination. Prior to all our human will and work, God has already willed that a certain thing shall happen. This may be termed as ' *the Doctrine of Predestination* '. This Doctrine is sought to be based upon the advice given by Lord Shrikrishna to Arjuna to regard Divine will alone as his imperative duty. सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज—(Geeta XVIII-66). This means the only duty enjoined is to reconcile oneself to the Divine Will and Power. This in short is the pith and marrow of the original

Bhagawadgita according to Dr. Otto, all other things being later interpolations according to him. This Doctrine of predestination does not find favour with the Jain school, according to which the Law of Karma (Sow & Reap theory or Cause and effect of our own commissions and omissions) theory fastens the responsibility of every act, good or bad, on each individual doer.

Gurudeo Ranade, being gifted with a contemplative mind of a very hign order, firmly believed that it is the life of contemplation that takes us towards God. This is the underlying idea of Yogic teaching. Yoga means primarily power or process of meditation. According to Geeta the path of knowledge (Reasoning) involves renunciation, and Yoga means path of action, which involves disinterestedness. Renunciation and disinterestedness are identical according to Geeta in the final analysis. According to our Gurudev Yoga, is a *Vision of the self by the self i. e. self-vision*, and Kaivalya कैवल्य means a conception of spiritual liberation.

After examining the various views of different interpreters of mysticism underlying the Geeta, Gurudeo, himself a mystic, has paid glowing tributes to Jnaneshwar—a Maharastrian Saint, poet philosopher, and a Kannad Saint mystic of Nimbargi. Jnaneshwar points out poetically with a philosophic insight, the difference between the *Physical Sun and Spiritual Sun*, just as at the dawn of the day birds leave their nests and start on their flights, individual souls, like birds, leave their nests (i. e. bodies), when the Spiritual Sun dawns and go out on their spiritual pilgrimage. Intellect and Illumination are likened to a pair of charwak birds, who love each other but being separated at night by the river of difference cry out for each other in vain till the dawn, when they meet together in great rejoice. In this way, when the Sun of mysticism or god-realisation dawns, intellect and illumination meet in perfect harmony. The intellectual faculty and the mystical faculty, which had hitherto been separated, unite. The spiritual sun alone is the Ultimate Reality and when He rises and reaches the zenith, our physical or bodily existence merges in spiritual illumination. Complete annihilation of individuality leads to mystical unision and the mystic becomes identified with God.

Gurudeo Ranade observes that surrender of oneself, philosophically interpreted, means identification. According to him the expression *Nirwan* used in the Geeta means Supreme Bliss or Unison with God, though according to Buddhism it means annihilation of desire or of being itself. In Jain theology, however, the expression *Nirwan* means complete freedom of any individual soul from the cycle of births and deaths and attainment of Supreme Bliss by the liberated soul in a changeless change. Gurudeo Ranade points out that liberation and enjoyment of peace, tranquility, and joy of god is of two kinds (1) जीवन्मुक्ति Liberation, while living, by God-vision, contemplation and realisation of God. That state of Beatification– Supreme Bliss—by deep meditation in a purely impersonal manner is itself our liberation even while living. Liberation is not to be found after death. But to know God, to do His work, to enjoy His presence, and to devote oneself to His service are exactly what a Liberated living being (जीवन्मुक्ति) ought to do and that is the teaching of Geeta. Geeta emphasises Divine self-consciousness and not human consciousness.

Geeta shows the relationship between disinterested action on the one hand and illumination or beatification on the other. Illumination puts a stop to actions and their effects. So also actions come to an end for a man who is merged in the beatific enjoyment of God.

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते। Geeta (3-17).

The famous Doctrine of Equanimity (स्थितप्रज्ञ) of the Geeta means withdrawing our mind from the influence of senses just as a tortoise withdraws its organs within itself at will. When the mind becomes poised, senses cease to have any influence. An Equanimous man (स्थितप्रज्ञ) has equality of Vision towards all beings (समदर्शिनः). Gurudeo observes that mystical characteristic of a स्थितप्रज्ञ is that he can see God everywhere.

Gurudeo explains that the mystical experience called Bliss or Beatification being of a permanent nature is above our ordinary material happiness. Happiness is above what we call pleasure. Therefore, the Bliss of a saint or a mystic ranks far higher than what we ordinarily call sensual pleasure or earthly happiness. Though our body falls off the mystical experience continues. There is neither intellectual argument nor logical proof, which can either support or deny what the top-most spiritual aspirant (ज्ञानी) can experience. Gurudeo says that the heights, which such a spiritual aspirant has reached are known to himself. He also points out how the path of God-realisation is extremely difficult and one out of a million may be able to reach the highest spiritual end. In the words of Geeta, Illumination is the Ecstatic Vision of the self by the self (आत्मन् आत्मानं पश्यति Geeta 6-20). In the words of Jnaneshwar it means " one must know without knowing, one must see without seeing. That is the Primary Being and having reached that stage there is no return. That existence, which exists in itself and for itself." In the words of Kannad Saint mystic of Nimbargi as Gurudeo points out, this God-realisation is the conception of the extraction of the self from the human body i. e. even while living, a mystic extracts his self from his body and sees it in its true nature in his internal consciousness, which may be termed as a Form of God, standing alone by itself without reference to body. Gurudeo opines that the problem of God-vision is only summarily tackled in the Geeta and not in details. Though in brief, it tries to bring out the relation of the sublime to the Divine philosophically.

Gurudeo Ranade, then as a Vice-chancellor of a University, had delivered a specially arranged lecture at Delhi on " Sublime & Divine as a study in comparative thought ", and therein he has pointed out that Intuition is a faculty by which we can enter into spiritual life; one has to develop that supersensuous faculty, which rises beyond Reason and which puts us in possession of things unknown to Reason or Logic. Gurudeo points out the similarity in the philosophy of Kant and that of Geeta. Kant argues that man's inner self is so great and higher than any of the forces of Nature like earthquake, tempest etc. and that his mind cannot be conquered. There is sublimity in different forces of Nature. There is sublime experience, when Individual self rises even beyond God-vision. In his lecture, Gurudeo pointed out that Kant's perfected philosophy and the philosophy of Geeta both synthesise the moral, the sublime and the Divine aspects in a crowning philosophy of the spirit. These three streams finally merge in one consummate philosophy of spirit.

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Personality of Purandardāsa as a Devotee.

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It is now 406 years since the great saint Purandardāsa attained krishṇapāda (1565 A. D.). Much has been written about him and yet much remains to be studied. Strange are the ways of God and still stranger are the ways of God's men. The son of a rich jeweller, Purandardāsa, it is said, was rich enough to advance loans to the King of Vijayanagar. He was well read in the religious and philosophical literature of his time and yet was down right practical and miserly to the core. Men like him have a mission, perhaps enjoined on them by God, which they sometimes forget. He had a wife whose love of God, did not prevail on him to turn to God. This saint, who is supposed to be Nāradāṁśa, for a long time was unmindful of his mission and a day dawned when he left his house and property for ever, as if it was a paltry nothing, and moved about the length and breadth of India singing songs in praise of God and spreading the divine message among the spiritually oblivious. He was now really rich, for he gave up his riches. For this spiritual awakening, he has thanked his wife. He has written about 4,75,000 verses, in the form of Padas, Suḷadis and Ugābhogas. These are called purandar-upaniṣads. He had a thorough knowledge of music and Tyāgarāja considered him to be his Guru.

In this article I propose to refer to one aspect of the Personality of Purandardāsa-his Personality as a Devotee as reflected in his verses. Purandaradāsa's sense of values received a rude shock, after that incident of the Diamond Nose-pin of his wife. He developed, after that spiritual awakening, an intense indifference and a sense of detachment for the world. He writes—' This saṁsāra is asāra; What accompanies you on your journey from hither ? Nothing. Fools, You brought nothing with you as you came and once you came, you started claiming everything was yours. Nothing belongs to you. Your wife, your children, your property, none belongs to you. All our struggling is for our belly and to cover our body.'

'Do not believe in this body. Like the water bubble it may blow out at any time. When the Jiva leaves the body, even your nearest relatives are in a hurry to throw it outdoors; it becomes worse than dirt.'

Thus was he convinced of the futility of our struggle for survival and this attitude of indifference and detachment turned him towards God -an attachment for God. He writes 'Being born a human is a great thing. Do not waste this opportunity. The messengers of Yama do not wait if you tell them "Tarry O! tarry ". Before the death approaches you, earn the merits. Do not be lost in Saṁsāra.'

However, Saṁsāra is a reality, a fact; one cannot escape it. One has to be in it without belonging to it as 'Janaka and other Ṛṣis did. We must live as ordained by HIM. Small children on the sea-shore, make houses out of sands for their sports. Once the sports are over they destroy it saying " enough of it," without feeling sorry either for leaving the sea-shore or for destroying the sand house. Birds come and perch on the tree in the Yard and the next moment they fly away. A journeyman halts in a caravansarai for the night and leaves it before dawn. To be free from the Saṁsāra, always remeber Purandara Vithala.'

Purandaradāsa advises us to look within, which he himself did, after the Nose-pin incident. 'Search within and take stock of your merits and demerits or find out the balance sheet of your merits and demerits daily. Cleanse the mind; it is full of dirt, with wet grass of Īśapreraṇā, in the clean water of Krishna river of Vishṇunāma. Trust not prosperity; it is most unstable and trust not a person who praises you in your person and talks ill of you behind you.'

Purandaradāsa spent about 12 years at Pandharpur ie., 1516 to 1528 (approximately) and then left for Vijayanagar. These twelve years seem to have been a period of intense spiritual unrest and spiritual self search. He met his Guru Vyāsarāya at Vijayanagar, who initiated him and bestowed on him the name of Purandara Vithala and since that day he became Purandaradāsa. He says-' unless one becomes the slave of Guru, there is no mukti. All mantras without Guru-upadeśa and all actions, are barren and meaningless like the fasting of a snake.' He believes thus in the ability of a Guru to lead to the Goal. But it requires an unflinching faith in his ability, that was what Purandaradasa meant by "becoming slave of a Guru". By Guru's grace Purandaradāsa himself became a great saint. His Guru Vyāsarāya himself praises Purandaradāsa – "Dāsa and Purandaradāsa are synonymous. There is no compeer to him".

Purandaradāsa condemned orthodoxy and bookish knowledge. He was intolerant of all hypocrisy. He writes 'what is the use of taking bath and cleaning your body, if you have no stead-fast devotion for God? What is the use of reading Vedas and studying Śāstras and holding discussion bouts without experience? Widowed are the Pundits who have failed to see their Lord in the microcosm. All talk of Vairāgya is merely vairāgya for filling one's belly. Meaningless is vairāgya without the love for my Padmanābha'.

As one reads the various poems of Purandaradāsa one sees actually the evolution and growth of his Personality as a Devotee. One finds in his poems all the shades and colours of all the Bhakti-bhāvas and āsaktis as referred to in the Nāradīya Bhakti Sūtra. Purandaradāsa looks upon Hanumān as an ideal Sevaka in whom the Sevābhāva—one of the approaches of a devotee to the Lord—is magnificently brought out. In a verse addressed to Hanumān Purandaradasa extols Dāsyabhava. He writes 'Why Hanumān, having tasted the sevakatva, did you request Rama to bestow on you Vairāgya? You could have asked him to give you wife, riches, kingdom and the whole of the earth. Rama would have agreed. But why Hanumān did you prefer Vairāgya? The ideal of Vātsalya bhāva is Yashodā. Purandaradāsa therefore, becomes Yashoda as it were and tells Krishna, 'Krishna do not eat sand and earth. You will have stomachache. Where had you been Ranga, What all games did you play my boy? Look little fellow, do not go outdoors. The Bhāgavatas are waiting there. They will lift yon away. Stay indoors; I will give you lots of butter to eat".

It is very often said that there is no room for Madhurābhakti or Kāntāsakti in Purandaradāsa's approach to the Lord. This seems to be far from true. To him Rādhā and the Gopis are the representatives who approachehed the Lord as His beloveds. Purandaradāsa becomes

Gopi and prays, 'Ranga, please do not pull me by my sari, I implore you do not. I have kept the milk on the fire for heating ; leave me, let me go or it will overflow. Krishna, what a mischievous fellow you are? I am in maternity, do not you know? Should you invite me in such a state?' or 'I am in my monthly period, do not come near me'.

Like Meera, Purandaradāsa also suffered from Hariviraha. Akroora comes and takes away Krishna to Mathura. Purandaradāsa calls Akroora 'a wolf who spoilt his game' and asks indignantly, "Who named this Kroora (cruel) fellow as Akroora?,"

Purandaradāsa believed in the efficiency of Harināma. In a challenging tone he says "What I care for you Oh Lord, so long as I have the strength of your Nāma? If you utter Krishna's name three times, Hari will be pleased and he will help you to free yourself from Bondage. In Kaliyuga, Harināma smaraṇa is the only panacea for spiritual ailments. It does not merely save you, but saves crores of your ancestors. He writes, 'I am not afraid of Yama, for I have Harināma on the tip of my tongue'. He tells us, "You are all fortunate in being born as humans. Why do not you utter the name of Hari, while your tongue is still in your control?".

But Harināma does not come to one so easily. Unless the Karmas of past births ware out, the Harināma does not hold roots. Try howsoever we may, to remember Hari, he eludes us. So Purandaradāsa warns all seekers not to under-value Harināma saying, "Oh, it is so simple. It can be repeated at any time, by any one".

Purandaradāsa, like all great saints - Sūrdāsa and Meerābai- seems to have lost patience. Bhakti-marga is not simple as most feel. It requires total surrender of the Bhakta and complete annihilation of the Ego. Long and arduous is the way. Bhaktas naturally get impatient. They then become restive and quarrel with God. Writes Purandaradāsa "Show me the way Mukunda. Please do not treat me slightingly like that. I am fed up with Saṁsāra. Exhausted in my journey, I am dragging on. You are now the only hope, Purushottama I have surrendered myself at your feet my Lord. You keep me afloat in this ocean of Saṁsāra or you drown me. I know you are most kind and gracious".

Hari seems to have decided to watch his Bhakta's intensity of devotion further. But Purandaradāsa is now no more in a mood to wait for long to see his Lord. He asks, "Purandara Vithala, do not you like me? Panduranga, am I not upto your expectation? What makes you my Lord forget me? Krishna, what have other devotees done, which I have not, that they are nearer and dearer to you and not I? You showered your Grace for a handful of parched rice and should you my Lord be indifferent to me?"

God is ananta guṇa paripoorṇa. So what? "Krishna, they say you are Karuṇākara. I do not believe in it, when I see you make me pass through this cycle of birth and death". Purandaradāsa finding that Vithala was still unmoved becomes desparate and asks Hari, "Who on earth Krishna saw better days by their faith and trust in you. Purandara Vithala look at me your bhakta; I relied on you, but I cannot even get a day's bhikṣā'. At last he threatens God, "Look, are you going to protect me or not? otherwise I will expose you to the world." All these expressions show the intensity of Purandaradāsa's devotion, his impatience and eagerness for a vision.

At last he seems to have calmed down, reconciled and decided to wait patiently and prays "Yādava, Yadukulanandana, Yashoda's darling, Kamsa's destroyer, come, come soon". He seems to have recovered from despondency and gained some confidence and says, "I am no longer an orphan, nor am I poor, when Shrinidhi Purandara Vithala is mine". Having found his bhakta unflinching, Krishna at last comes to him and Purandaradāsa has His vision. "Here Krishnamurti is standing before me. Having seen Him with my eyes, I am gratified".

He attains the state of Paramatanmayabhāva, the highest bhaktibhāva attainable by any bhakta, the amor dei, where he experiences the unsullied bliss by the Bimba Darshana. In one of his most rapturous verses, loaded with intense divine feelings, Purandaradāsa writes. "Your feet are ānanda, the nails of your feet are ānanda, your thighs, your hips are ānanda. Your broad chest is ānanda, your navel is ānanda, your neck is ānanda, your head is ānanda, your eyes are ānanda, your eyebrows are ānanda. All your limbs, your entire body is infinite ānanda, Purandara Vithala".

Some have interpreted this growth and evolution of Purandaradāsa's spiritual Personality as a passage from the saguṇa bhakti to the Nirguṇa. This seems to me to be far from correct. Purandaradāsa was a convinced dvaitin and was a disciple of Vyāsaraya the great Dvaita Teacher, Saint and Philosopher. Experience of bliss does not, to him, mean bliss as experience or experience as bliss, but it is true experience by an individual of the Bliss which is the nature of God, and an object of experience. This Bliss of God is according to the Dvaitins different from the blisses that constitute the nature of individual selves. While experiencing the Bliss of God, the Bhakta, according to the Dvaitins, realises his own difference from and dependance upon God and enjoys his own Svarupānanda welling up through the Grace of God and through realisation of its relation of dependance (pratibimbatva of Divine Bliss).

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"He who has faith has all, and he who lacks faith lacks all. It is faith in the name of Lord that works wonders, for faith is life and doubt is death".

— *Sri Ramakrishna*

Thiruvalluvar and Gandhi

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Thiruvalluvar, the well known learned and distinguished savant, who flourished in the 1st Century B. C., circa, has dealt with every aspect of human life in his immortal work Thirukkural. The unique speciality of his versatile erudition is that he explains the mighty and lofty theme in small couplets. Each and every couplet of Thiruvalluvar is characterised by the beauty of expression, clarity of thought, brevity in diction, simplicity of style, intelligibility of language, sublimity of idea, nobility of purpose, velocity of appeal, catholicity in character and universality in outlook. In short, Thirukkural is a concise encyclopaedia which has stood the test of time and it has been serving as a food for thought to the educated intelligentsia.

Mahatma Gandhi was no doubt the most outstanding personality of the world in the twentieth century. He was the only statesman with a perfect spiritual outlook who followed strictly and faithfully each and every principle of human ethics. An analytical study of Thirukkural and the autobiography of Mahatma Gandhi reveals the similarity of thought between them. An attempt is made in this paper to make a comparative study of Thiruvalluvar and Gandhi.

Truth : Truth is the greatest virtue and the corner stone of the entire moral structure. It can be said with certainty that truth is the virtue of virtues. It is a well-known fact that truth is the basic virtue which has been preached by all the founders of religions. Truth in this context is used in the broadest and most sublime sense of the term. Thiruvalluvar, who is always very brief in expression, has devoted a full chapter (ten couplets) on truth. He defines truth as a harmless expression and points out in unambiguous language the excellence of truth. Man is expected to keep his body and mind clean. With the help of water one can wash one's body or bathe and keep the body clean according to hygienic principles. But how to purify one's mind ? Mental purity is more important than physical cleanliness. Purity of mind alone can lead a person to attain spiritual upliftment. The only way for purification of mind is to speak the truth and truth alone. Water keeps the body clean and truth keeps the mind pure ! says Thiruvalluvar (Thirukkural 298). Mahatma Gandhi, the Father of our Nation, had conducted a number of experiments with truth. Every experiment however simple it might have been is full of significance. The very fact that he named his Autobiography as 'The story of my experiments with truth' corroborates beyond a shadow of doubt that he led a life of truth through truth and throughout truth. His each and every action however insignificant it might be, whether pertaining to domestic life or public, was based on perfect truth. When Mahatma Gandhi was a child he witnessed the drama " Harischandra ". He was deeply impressed by the drama. As a matter of fact, he loved truth so much that he wanted to follow strictly and sincerely the foot-steps of Harischandra, the embodiment of truth. Thiruvalluvar proclaims to the world that among all the virtues he has seen there is nothing so good as truthfulness (Thirukkural 300). Mahatma Gandhi expresses the same thought as why should not all be truthful like Harischandra ? (My experiments with truth. Childhood). One can understand easily that Thiruvalluvar and Mahatma Gandhi have expressed the same moral principle based on their practical experience.

Non-Violence : There are two schools of thought on the issue of non violence. According to some people, who believe in violence, a strong man has the right to attack the weak. They quote so many evidences to substantiate their argument. In short, they believe in the ' might is right ' policy. The second school of thought is that righteousness is based on non violence. Every human being under the sun who can put two and two together will certainly understand and realize the validity of the second school of thought. From the point of view of human justice a strong man has no right to attack a weak man. It is highly improper on the part of a strong man to take undue advantage of the physical weakness of the other man and assault him. The disputes among men however serious they may be should be discussed frankly and settled peacefully. Violence must not be used even to the smallest degree. Thiruvalluvar, who believes sincerely in the principles of humanism, emphasizes non-violence in unequivocal language in one of the chapters in Thirukkural. His concept of non-violence is so divine in character that he says that non-violence means not only refraining from doing harm but also doing good for evil. Mahatma Gandhi, considered non-violence (ahimsa) as his strong spritual weapon. It is with this spiritual weapon he fought the mighty British Government and liberated India from the British yoke of slavery. It is basically wrong to think that non-violence is the weapon of the weak and the coward. A psychological analysis of non-violence will reveal the fact that only those who have the highest degree of mental strength and will-power can resort successfully to non-violence. It is a universal truth that Mahatma Gannhi came out with flying colours in his practice of non-violence.

Prohibition : The evils of drinking liquor are well known. By taking liquor man loses his health and wealth. Apart from this double loss, his mind and soul are polluted simultaneously. By taking intoxicants man violates the spiritual law. A drunkard beats his father, mother, wife and children, scolds his neighbours, relatives and friends, uses foul and indecent language, dances freely on the public roads, violates the traffic rules and pollutes the entire social and congenial atmosphere. In a word he degrades himself from the human standard to that of the lowest beast. The deleterious consequences of taking liquor are too many and so serious that they cannot be mentioned in a few lines. Liquor is the worst enemy to society which makes the drunkard mad and sad. Thiruvalluvar, a keen observer of society, made a systematic and complete study of the psychology and behaviour of the drunkard. He points out the evils of taking liquor in one of the chapters in Thirukkural. Mahatma Gandhi abstained from intoxicants and advocated prohibition throughout his life. It is crystal clear that Thiruvalluvar and Gandhi were strong champions of prohibition.

Morality, chastity, simplicity, liberty, equality, fraternity, nobility, divinity, purity, and universality are some of the special and valuable principles which have been emphasized by Thiruvalluvar and Mahatma Gandhi. Though there is a chronological distance of 2000 years between Thiruvalluvar and Mahatma Gandhi, their ideas and ideals are the same. Both of them who flourished in India rendered yeoman service for the intellectual, moral and spiritual upliftment of the entire humanity.

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Bhagavd Gita : The Religion for our Times.

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The Bhagavat Gītā is the best known and loved religious scripture and is one of the triple basic texts of seven hundred verses embodying the living philosophy of the Hindus, Vedānta in all its forms. It is enshrined in the Indian Epic, The Mahābhārata, admittedly the greatest book, not only vast in its bulk but also sublime in its contents. It is the combined treasure house of Hindu Ethics and social philosophy. Ostensibly the Epic is the saga of the Kauravas and Pāndavas, but in essence, the heart and the focus of the book is the description and exhortation and the final victory of righteousness, Dharma. The Epic is also called Jaya, victory of the good. Hindu tradition accords the status of the Vedas to the Epic and describes it as the fifth Veda. The Mahābhārata has several large philosophical chunks in it, the spiritual and moral treatises such as the Yakṣapraśna, Viduraniti, Sanat Sujātiya and Visnusahasranama. The greatest Hindu scripture, the Bhagavad Gita is enshrined in the Bhisma parva of the Epic (chapters 25 to 42). In the words of Mascaro " The Gita is a little shrine in a vast temple that is both a theatre and a fair of this world ". The Gita has won at the hands of many an esteemed Western thinkers great appreciation. Each appreciation brings out a particular aspect of the scripture. Charles Wilkins translated the Gita into English in 1789 and to that translation quite prophetically Warren Hastings, the first Governor General of India, writes a preface in which he observes " that works like Bhagavat Gita will survive when the British dominion in India shall have long ceased to exist and when the sources which it once yielded of wealth and power are lost to remembrance ". The British have pulled out of India and we have Gita with us without our making enough effective use of it. Referring to its ageless, eternal message and philosophy Aldous Huxley writes, commenting on Ananda Coomaraswamy's description of the Gita " as the focus of all Indian Religions ". " This focus of all Indian religions is also one of the clearest and most comprehessive summaries of the perennial philosophy ever to have been made. Hence its enduring values are not only for Indians but for all mankind. " Mascaro in his (Pelican Edition) translation to the Gita refers to the comprehensive outlook of the work. " The Gita is not a mere revered book of the Hindus but is a book of universal wisdom. " Its analytical exactitude is only matched by its poetic expressiveness. Professor Edgerton in his preface to his English translation of the Gita (in Harvard Oriental Series) speaks of the Gita as the best Introduction to Indian Thought and Culture. " He admires the apt similies and metaphors of the Gita and the poetic flow of the pithy *anustup* verses. The German critic William Von Humboldt writes, that the Gita is the most beautiful perhaps the only true philosophical song existing in any known tongue. " After looking into the Gita he wrote to his statesman friend Fredric Von Gentz, " I read the Indian poem (Gita) for the first time when I was in my country estate in Siberia and while doing so, I felt a sense of overwhelming gratitude to God for having let me live to be acquainted with this work. It must be the most profound and sublime thing to be found in the world. "

The great Indian acharyas, Sankara, Ramanuja and Madhva have all hailed the Gita as the book of wisdom.

In short they all hold that the Gita is the conclusive manual of the Vedanta philosophy arrived at by a close examination of the meaning and pinpoint of the Upanisads in the light of the criteria of interpretation laid by the Brahma Sutra. Hence it is regarded as the essence of the Upanisads. The Upanisads are compared to a cow, and Gita to its milk, Krishna to the milkman and Arjuna to the calf. Acharya Sankara sang that a little study of the Gita is enough, for it is as purifying as the drink of the Ganges waters. On another occasion he declares it is enough if we read the Gita, what need is there for the study of elaborate philosophical treatises ? Sri Ramanuja looks upon the Gita as the book of devotion.

Traditional classics in sanskrit have looked upon the Gita with admiration and respect. Dr. V. Raghavan in a revealing article in the journal, Oriental research, has given us a number of details about the popularity of the Gita. The Gita is mentioned in Varaha, Skanda and Padmapuranas. There is the reference to the practice of reciting the Gita, for securing happiness, in Bana's Kadambari. In the historical work in Sanskrit, Kalhana's Raja Tarangini (River of Kings V. 12.5) it is recorded that King Avantivarman had the Gita read to him in his last hours. The great Muslim historian Alberuni in his Idica quotes from the Gita, twenty times. Later Abul Fazl and Fazli rendered it into prose and verse in Persian. Kenneth Walker, the great medical writer, admires the psychology of the Gita. He writes " A friend of mine asked me " Have you ever read the Bhagavad Gita ?" a long time ago." I replied that I cannot say that I got very much out of it. " Then read it again ", said the friend, for it is one of the three or four books of the world. I have been working on psychology for more than ten years now, and I can tell you that in my opinion the Bhagavad Gita contains more true psychology than the whole libraries of modern treatises. 'The Gita concept of three *gunas* is the basis for the study of human personality differences.

Aldous Huxley regarded the Gita classification as the best. Our renascent Indian thinkers and savants have looked upon the Gita as the never failing single source of inspiration for their life and teachings. The father of our Nation, Mahatma Gandhi has his commentary on the Gita, anāskti yoga, backed up by his living of the Gita doctrines. There is a long and informing introduction to the book by Mahadev Desai. Gandhiji regards the Gita as his Mother and spiritual dictionary. He writes " I lost my mother who gave me birth long ago, but this eternal mother has completely filled her place by my side ever since. She has never changed. She has never failed me when I am in difficulty or distress. I seek refuge in her bosoms—I can declare that the Gita is ever presenting me with fresh lessons, and if some body tells me that it is my delusion, my reply to him would be, I should hug this delusion as my richest treasure ". In another place he adds how the Gita insists on our performance of action. He holds that the call of the Gita is for action and on no account should we be intimidated, into inaction for fear of the consequences. He writes " The (Gita) inculcates in us the duty of perseverance in the face of seeming failure. It teaches us that we have a right to action only, but not the fruits thereof and that success and failure are one and the same at the bottom. It calls upon us to dedicate ourselves, body, mind, and soul, to duty and not become mental voluptuaries at the mercy of chance desires and undisciplined impulses. "

Among the modern, Tilak was the first to write a powerful commentary on the Gita under the capation Gita-Rahasya. He looked up on the work as the philosophy of actionism. He wanted us not to give any quarter to evil, to nip it in the bud by violence if necessary. He believed that one and the same goal can be achieved by the adoption of several means. He writes "The Gita is the most luminous and priceless gem. It gives peace to the afflicted souls, it makes us masters of spiritual wisdom; in short in all the languages of the world there is not a single book like the Gita which can acquaint us so well with the hidden truth of the ages. It beautifully harmonises the philosophy of action, devotion and knowledge. It can easily be said to be the immortal fruit of the tree of Eternal vedic religion. "

Sri Aurobindo has a very systematic treatise on the Gita in his ' Essays on the Gita '. He has found in the Gita the inspiration for his integral yoga. He writes in his synthesis of the yoga, " The Gita is the greatest gospel of spiritual works ever yet given to the human race; the most prefect system of Karma-yoga known to man in the past is to be found in the Bhagavad Gita. In this famous episode of the Mahabharata the basic lines of Karma-yoga are laid for all time with incomparable mastery and the infallible eye of an assured experience. It aims at the secret of dynamic and not static identity with the inner presence."

Sri Aurobindo high-lights the universality of its message. "The teaching is universal whatever may have been its origins. Its language and structure and combination and balancing of ideas belong neither to the temper of the sectarian teacher nor the spirit of a vigorous dogmatist. It is an undulating encircling movement of ideas which is the manifestation of the synthesis of Indian culture. "

The popularity of the Gita is second to no other world scripture. It has been translated into a number of Indian and foreign languages. Its popularity arises from a number of considerations. It is in the form of dialogue with two characters of India's most fascinating heroes. Lord Krishna is the incarnation loved by all from the cowherds of Brindavan to the heads of Maths. He has remained the adorned *purnāvatara* of the Lord. The Bhagavata identifies him with ultimate reality. The occasion of the Gita is tense and is critical in the life of Arjuna, and it imparts a dramatic colour to the teaching. In the words of Dr. Radhakrishnan we see the development of the poem : " As the dialogue proceeds, the dramatic element disappears. The echoes of the battle field die away and we have only an interview between God and man. The chariot of war, becomes the lonely cell of meditation and a corner of the battle field where the voices of the world are stilled, a fit place for thoughts on the supreme. "

Students of comparative religion, who read the scripture without any bias, discern in it, the fundamental tenets of a liberal universal religion which is acceptable to the children of science and reason. It is catholic in its outlook, comprehensive in its scope and concrete and psychological in its solution to human problems.

The Gita is the richest synthesis of Indian culture, reflecting the best in Indian classics and schools of philosophy propagated by its sages and contemplative seers. The key-word is yoga. It means in its broadest sense integration at three levels. Integration of ourselves with external nature, and integration with our fellow human beings, and foundational to it is all the primary integration of ourselves with our own instincts, drives, emotions, sentiments and ideas. Without self-integration (atma-saṁyam) the human being remains at the animal level, alternating his life led by the balance of the strength of his instincts and wild emotions. He remains a victim to them, and has no vision for a horizon beyond reach of the senses. He lives bound to the world of sensate culture. The conflict, the strain, the competition all lead to the disintegration of the soul, torn by psychic anxiety and cloven by emotions. That paralises man's capacity for intelligent action. The Gita asks men to integrate themselves. Its word for it is yoga. The yoga of the Gita differes from yoga teaching of Patanjali. It is far removed from the popular yoga technique for the attainment of siddhis, magical powers i e., perform-ance of superhuman feats. It warns us against the vulgar craving after world success or magical feats. The karma-yoga of the Gita is the blend of several disciplines into the rich way of life. It primarily insists on self-control through sense-control. It resolves to obtain a steady and governable mind in perfect possession of the senses; with a capacity to harness and regulate them to the securing of social good and devotion to God. Karma-yoga is a life of activity in devotion to the Lord with perfect dedication of word, mind and deed. The usual outlook is to see bondage in works. Works bind us and lead to results and keep us on in the bounds of Samsara, (the cycle of births and deaths). To make work give up its *svabhāva* and turn it as a lever for liberation is the magic of karma-yoga. Sankara writes, 'Karma-yoga robs the life of activity of its selfishness by asking us to undertake selfless activity. It removes from *sanyāsa* the inactivity and indolence attached to it, by asking us to act and by declaring that there is no freedom from action but that there is freedom in action. It combines the two ways of life, keeping their excellence and excluding their one-side nature. Work has to be done. No intimidation into inaction is to be accepted. The bondage of work forges is broken by non-attachment and devotion. The message of the Gita is, " Do thy work abandoning attachment, with an even mind, for this is yoga indeed." The Gita insists on the unselfish performance of works and regards that it is better than complete renunciation of activity for the simple reason that it is impossible to be completely inactive. It is not the yoga of Patanjali where God is simply an aid for us to attain samādhi and later on to be given up with. Lord Krishna is the sole object of concentration, the objective, on whom we are asked to fix our mind without wandering. Severely, fearlessly and steadfastly we must seek God. It is through His grace we attain mokṣa. Devotion is the triumph and transformation of yoga. It is the means to liberation. Yoga is subservient to devotion and not an end in itself, it leads to union with a personal God. It is an energetic spiritual technique. It does not require of us to kill all our impulses and starve our appetites. We are asked to moderate them and not run into extremes. The Gita doctrine of moderation stands for sublimation and not for suppression of our instincts. The Lord states, "He who eats too much has no discipline nor he who eats not at all, neither he who is over given to sleep, nor yet he who is ever wakeful. He who is disciplined in food and recreation, both in sleep and wakefulness, destroys sorrow." (VI 16 and 17). The author of the Gita knows the limitations of man and the difficulties in the path of self-control.

The constitution of man is influenced by the play of the three gunas Sattva, Rajas and Tamas. These gunas constitute human personality like the strands of a rope. This doctrine is the specific constitution of the Sankhya system of philosophy. The Gita has borrowed it and developed it to perfection. This triadic classification is applied by the Gita to all the things in human life e.g., faith, food, gift, knowledge, penance agent, intelligence, tapas, courage, joy etc. in the XVII chapter. The fourteenth chapter gives us a clear account of all these Gunas. The entire universe of animate and inanimate objects are constituted out of the strand of three gunas. They constitute prakrti. According to Gita, Prakrti works because of the indwelling dynamism of the Lord. It is not self-sufficient or auto dynamic as Sankhya describes it. The Gita states, "that there is not an entity either on earth or in heaven that is free from the three gunas." The process of self-control aims at cultivating the Sattvic element in us and keep it in the ascendent and not to rush about as rajas directs us or remain inactive as tamas holds us up. Rajas is the principle of activity and tamas represents inertia. We have to fight both.

For this we need self-control. The senses are impetuous and they wildly rage in the mind and they carry us away to the ends of the world. For the uncontrolled man there is no power of concentration and for him who has no power of concentration there is no peace (asantasya kutaḥ sukham). The desires take their shelter in the senses, mind and buddhi of men. The Lord asks Arjuna to conquer them. The unruly desires envelop the wisdom of men and are described as sinful enemies. The three fold gates of Hell that govern the soul are desires, wrath and greed............Freed from these three gates of darkness a man does what is good for his soul and then goes to the highest state (XVI-21-22). In a remarkable couple of verses in the second chapter the Gita describes the consequences of the man of uncontrolled desires. When a man meditates on the objects of senses, attachment to them is produced. From attachment springs desire. From desire (when crossed) wrath arises. From wrath comes infatuation. From infatuation there results loss of memory, from loss of memory we become mindless, loss of mind leads to destruction.

We have already seen how the author of Gita does not stand for a denial or an unhealthy repression of natural life. He asks us to carefully cultivate the exercise of our senses and not be led by them.

The doctrine of the *madhyama marga* is in Buddha, Aristotle, Plato and Confucius. It has a long ancestry. Plato writes in his Laws,"If any one gives great power to anything, too large a sail to a vessel, too much food to the body, too much authority to the mind and does not observe the mean everything is overthrown and in the wantonness of the excess runs in this one case to disorder and in the other to injustice which is the child of excess."

Avoid the extremes in all cases is the advice of the old Sanskrit adage (atisarvatra varjayet). Self control is the work of the mind. There are some who can ostensibly withdraw from their senses from outside objects and still dote on all the time. They are dubbed as mithyacaras, hypocrites by the Lord (iii-6).

The author of the Gita is a master psychologist and a born educator who knows well in advance the failings and the folly of little men. He warns us that we should not attempt to effect self-control all in one sweep and in a single stride. It is too much for the average man for the simple fact the minds of men are fickle, impetuous, mighty, hard and difficult to restrain as the wind (VI-34). So the Lord asks us to do it slowly by stages, by constant practice and dispassion (VI-33). Little by little we are asked to restrain the mind by calling it back when it strays away. We are asked to take good sattvic food and seek solitariness and cultivate fearlessness and continence. The Gita description of jñāna includes many moral values and ethical virtues. Jñāna is not mere discursive book learning or rational reflection. In four verses jñāna is described (XIII - 7 to 11) "absence of pride and deceit, harmlessness, patience, uprightness, service to a teacher, purity, firmness, self-control, aversion to the object of sense, absence of egoity, the perception of the defects with birth, death, old age, disease and sorrow, absence of attachment and dispassion for sons, wife and home, constant equanimity of mind when desired or undesirable occur, single minded devotion to the Lord, cultivation of solitariness and dislike of crowds. This is called jñāna".

When one looks at this list he realises the true value of jñāna which is not mere intellectual equipment. Even for securing self control and jñāna mere human effort is not enough. The grace of the Lord is a potent instrument. For securing the grace devotion and surrender to the Lord is emphasised as the chief means. The traditional four-fold paths of Raja Yoga, Jñāna, Bhakti and karma yogas are interlocked. None of them is bereft of two things at least, devotion to the Lord and the need for a moral life. One gets the large impression that the ideal man of the Gita is a karma yogin. The Karma yogin of the Gita has faith in the loving grace of the Lord, and is full of devotion to Him and dedicates all his activities to the Lord. Devotion is not a ritual. It is a constant remembrance of God and a concecrated service to man. S'aranagati is not an act. It is an enduring state of mind. It is practising the presence of God. He is not wedded to inactivity. He discharges the activities native to his grain and in harmony with his temperament. He treads the path of *svadharma* for it is the line of evolutionary development for each individual. It avoids waste and dissipation. It secures ease and grace and spontaneity in the development of man. The karma yogin of the Gita acts from two motives, one for self liberation and the other for the good of the world (atmanam moksa, and jagad hitayaca). He acts for Isvara priti, Lokasangraha, motivated by the good of all sarvabhuta hita). The description of the bhakta in the concluding verses of the 12th chapter points out how ethical he has to be and how actively he is sympathetic and helpful to all. The devotion of the Gita is not emotional slush. It is a knowledged love of the Lord, arising spontaneously from his transcendent love of the Lord, after the purification of the heart, through ceaseless moral effort and prayer.

The author of the Gita, leaves ample room, and gives a sizable place for human effort and is not for a complete determinist philosophy of life. Though the human being is determined by the play of three gunas of prakrti, he can rise above them all and become a *Gunatita* by spiritual discipline. He can by his constant moral effort keep the sattvic aspect of his life on the ascendent and keep down the rajas and the tamas. In a couple of verses in the VI chapter the Lord exhorts that "one should lift up the self by the self, and should not lift the self down, for the self is the self's only friend, and the self is the self's only enemy. The self is a friend to that self, by which self the very self is subdued. But to him that does not rise the self, his self is his enemy". (VI-5-6)

Human life is looked upon by Gita neither as an amusement part, not as a gladitorial theatre, but is conceived as the Karmabhumi a valley where one is learning the art of soul-making, in the words of Keats. Life may be the gift of nature, but holy and beautiful living is result of wisdom, religion and philosophy. The author of the Gita is not blind to the transient nature of human life and the sorrows of human existence, but still he is not passionate. He knows a way out of it. Lord Krishna does not end his teaching on an agnostic note, but sounds the bell of Hope and Optimism. He is firmly convinced of the immortality of the soul and its essential divine nature. The twin doctrines which sustain and distinguith Hinduism, from other religions, are the *Doctrine of Karma and theory of rebirth.* The spiritual aspirant need not hesitate to begin his search and sadhana for higher life because of the phenomenon of death. Death is the natural process, of an organic entity i.e. the body. It does not destroy the soul. Death has no victory over the soul. The spiritual merit that accrues to an individual is carried over to the next life, and the Lord of karma assures us that the soul gets the appropriate body for continuing the quest. The Gita envisages an unbroken progress for the continuity of the spiritual merit. The Lord exhorts Arjuna, who doubts as to what would happen to one if one fails to achieve the goal in one life, that in the search of the spiritual end there is no loss of a start once made, nor does any reverse occur, even a little of it saves us from great danger". He adds that the spiritual aspirant, in his subsequent life is born in a family of yogis, and strives from that point onward (which he left in the previous life) unto perfection (VI-43). In the spiritual bank there is no liquidation or depreciation of our efforts and its worth.

Like some of our modern psychologists the Gita attempts at an analysis of human personality and its types. Aldous Huxley writes in his Perennial philosophy that the Gita classification of men into three types is completer and more adequate than other attempts in the field.

The Gita doctrine of Svadharma lays down that each should grow to his best according to the law of the development of his being. One should not imitate others out of fancy or false ambition. The Gita goes to the extent of saying that "it is better for one to die doing one's duty, than another's duty well performed, for another's duty is always fraught with danger (III-35). The author of the Gita is a master of details and he knows the failing of men through and through. He preaches a way of life that is within the reach of us all provided we turn to it. He does not ask for the impossible. His call is not for an austere morality, whose adoption will turn earth into a paradise. All that he asks us is to entertain a firm faith and develop it through prayer and personal effort to live it. He believes more in the substance of religion than in its form. While prescribing the modes of worship he lays stress on the quality of the soul and not the substance you bring to offer God.

The Gita religion is a force and not a mere form. It is the transformed, ethical life dedicated to God. It is not a mere record of rituals that are not expressive of mind values or social duties. The stress is on faith (śraddha) and the appeal to reason is not ignored, and the need for moral effort is insisted on. With these three and devotion man attains liberation. "The man of faith gets knowledge restraining his senses, having got knowledge he reaches to supreme. But the ignorant and the one full of doubt perishes, there is no bliss in this world or a haven for the soul full of doubt". (IV-39-40) The Gita extends the meaning of terms and gives them all a revolutionary significance. Some of the key terms are *yajna, karma yoga, tapas, samnyasa* etc. The term yajna is extended to mean not merely ritualistic sacrifice but service to all human beings and compassion. The term karma yoga means not mere action but action performed in the service of men and as dedication to the Lord. Tapas is not mere austerity. It can be performed by the body, mind or by words. Reverence to elders, and wise men, purity, uprightness, chastity and harmlessness is described as the tapas of the body. Words that do not hurt and are pleasing, beneficial and true and the recitation of sacred texts constitutes the tapas of speech. Serenity of mind, kindness, silence, self-control and the purification of being is the tapas of the mind. With the clear eye of expert the genuine is discriminated from the spurious. While prescribing the ethical code of spiritual practices the author of the Gita has a wonderful sense of realism. Any number of alternate modes of approach to God by men are approved. There is the presence of a unexampled tolerance, not only in the formulation of the concept of ultimate reality, but also in the modes of God-realisation. Let us listen to the voice of the Lord Krishna, 'In whatsoever form any come to Me, in that way I grant them favour. Men altogether follow my path" (IV-11). "Whatsoever divine form any devotee with faith seeks to worship, I ordain the same to him. (VII-21). Even those who are devoted to other gods and worship them permeated with faith, it is only me, son of Kunti, even they worship. (IX-23).

The Lord says "If you are not able to fix thy thoughts on Me steadfastly, then with the discipline of practice seek to win Me. If thou art not able to work for the discipline of action, be wholly devoted to My work, if even this you are not able to do abandon the fruits af all your actions to Me." (XII-9, 10 and 11) Toleration and universality characterises the teaching of the Gita in all its aspects.

Among the scriptures of the world, there are a very few instances where a more ardent attempt is made to turn philosophy into practical religion and bring the individual and universal into a personal relationship with God, than the Bhagavad Gita. Its deep religious fervour and ethical earnestness lifts it above all sectarianism and supplies spiritual nourishment to all. It is the vital systems of the Indian genius and religion. Arjuna experienced a complex crisis on the battlefield where he came to fight his cousins, who had deprived him of the lawful portion of the kingdom of his parents. The crisis is psychological, and not ethical. Arjuna instead of shooting his enemies begins to sob, out of sentimental love for his cousin and kinsmen who were in absolute wrong. He forgot that what was at stake on the battle-field of Kurukshetra was not the victory of Arjuna but Dharma. The essence of dharma consists in a call to action, irrespective of the consequences and considerations. The hedonic tone of the act is not to be taken into account. The duty we are called to perform may be bloody and highly unpleasant and that it is no reason to refrain from it and be wedded to inaction. Facts pertaining to consequences should not intimidate us into inaction. Duty is a clear call to translate our views into concrete action. That is the reason for the Lord to issue many imperatives in the Gita. The major and the minor imperatives total up to sixty in number. The Lord in his teaching and answer to Arjuna has adopted three modes of imparting spiritual lessons. Krishna narrates and states some of the eternal truths in the form of presupposition. e.g. The souls are immortal, they do not die or are born, death is inevitable, Lord is the greatest of all etc. The second mode of the Lord's teaching takes on the turn of explaining what ought to be done and which should not be done, e.g. " Sacrifice, gifts and tapas are to be performed and not refrained from. " It is better to follow one's svadharma, though imperfectly performed than other's dharma etc. Besides these two modes, the Lord sets out forthright directly, unqualifiedly certain direct imperatives. The greatest and the earliest of them in the Gita is II. 3. " Do not yield to unmanliness, O Son of Pritha, it does not become you. Shake off this base faint-heartedness, the scorcher of foes. "

Arjuna wanted to escape into inaction and in support of his mood he trotted out a number of arguments apparently ethical and in favour of pacifism. They all sound very fine on the surface. Yamunacharya, the grand spiritual preceptor of Ramanuja, sums up Arjuna's predicament. Arjuna's grief arises from a confusion of dharma and adharma resulting in a misplaced sympathy and friendliness. To such a one who took refuge in the Lord the Gita was revealed itslef by the Lord

asthana sneha karunya
dharmadharma dhiyakulam
partham prapannauddhisya
sastravataranam krtm

The wisdom imparted to Arjuna is ever topical to men in all times. We are completely distressed when we are to face an unpleasant duty, we like to run away from it at all costs. Inaction is the surest way to make the evil grow more and more. The Gita call and its chief imperative is to express in terms of action our sense of duty. That is why Krishna thunders to him again and again to fight and not to flee from the spot of duty.

The unique teaching of the Gita is disclosed in its freedom from impossible counsels, and unnatural and unpsychological demands on human nature. The Gita way of life teaches us to transform our life in all its details without doing violence to our roots and wherefrom we are. It secures worldly prosperity and spiritual experience (abhyuday and nishreyas). The Gita message is " to fight for a right cause with a clear motive, in a right manner as dedication to the Lord, for the good of the world. The Gita pleads for a strong mind and a sound heart. It does not absolve us from our duty. The strong man is the gita ideal. The dhiman is also a hero not the mere dhanurdhara. Cowardice is the negation of spirituality. The Gita exhorts us to vanish all fear and weakness from within. It wants us not to yield to unmanliness and singing low and curse ourselves. It asks us to tap all our energy and shake our faint-heartednds and wake up from our stupor. There is nothing moral about weakness. Our national poet Tagore once narrated a story : " A young goat once went weeping to the Lord, and said ' Lord how is it that all creatures seek to devour me '. The Lord replied, ' when I look at you, I myself am tempted to eat you up." The story has a lesson for all of us.

The Chandogya sings the glory of strength " strength assuredly is greater than understanding. One strong man indeed causes a hundred men of understanding tremble; when one becomes strong he becomes a rising man. If he serves he draws near, he becomes a seer, becomes a hearer, becomes a thinker, becomes a perceiver, becomes a doer, becomes an understander. By strength verily the earth stands, the atmosphere, by strength the Heaven, By strength the mountains, Gods and man, beast and birds. Hence meditate on strength (7-8-1).

The Karma yoga of the Gita is a view and attitude to life. It is not one specific way. It is the name for spiritual sadhana in general. It is not just a spectacular system of body postures, or the attainment of magical powers to preform feats. In our anxiety to sell yoga we mistake it for that. It is not the fad of the physical culturist. It is not to be mistaken as the isolated life or avocation of an idle recluse. It is not mere psychic peace. The doctrine of karma-yoga represents not a set of discipline. It is a significant large term in the frame work of self-development, permitting adaptations and modifications to suit the equipment and nature of individual. Karma-yoga is the essential genius of Hinduism.

Tradition in India which follows Vedānta in some form or other, looks upon the Gita as expounding a system. It has been possible for the different acharyas to interpret the scripture and draw support for their doctrines from it. Such attempts are made by all the acharyas. We shall briefly see how Sri Sankara, Sri Ramanuja and Madhva have ieterpreted Gita.

The philosophy of the Gita is interpretted in two distinct ways by acharyas, Sankara and Ramauuja. They develop their respective systems of Vedanta in their commentaries on the text. According to Sankara, ultimate Reality is the Absolute described (in the XIII-v.12) as neither existent or non-existent, and as the only real that is responsible for world appearance. The view that Brahman is the substratum of world appearance and the adumbration of the Vivarta-vada (appearance doctrine) is presented in the paradoxical utterance of the Lord (in chapter IX v.4 and 6). "By me is pervaded all this universe.... ....all beings rest in me, and I do not rest in them........Beings do not rest in thee........(organically). I am the supporter of beings and not resting in beings." The ignorance of this truth holds men in bondage and impels them to entertain vain actions and vain aspirations, bereft of insight (V.12-Chapter XIII). To get rid of the bondage, ethical perfection and ceremonial purity are the first steps to cleanse the mind. We are asked to perform the duties that accrue to us from our station and temperament without the desire for the fruits of the acts, performing them in a spirit of devotion. Action (karma) whose nature is to bind, becomes the very lever for liberation. Sankara observes, (II.50) 'yet bandhana svabhavanyapi........svabhavat nivartate'. Then through devotion to God, the individual soul comes to have wisdom which is described in (XIII-2). "Know that I am the soul, in all the bodies, knowledge of me and the bodies and their identity is true wisdom". Such in brief is the line of approach Sankara makes to the Gita and finds sanction for his doctrines in it.

The purely theistic approach is the one undertaken by Ramanuja and Madhva. Krishna is identified with ultimate reality. Arjuna addresses the Lord "The supreme Brahman, the supreme station, the supreme purifier and then, the eternal divine spirit, the primal deity, the unborn Lord, call thee all the seers and the divine seer Narada,Asita Devala and Vyasa and then thyself declarest it to me" (X.12-13). In the second chapter the immortality of the soul is taught and the individual soul is to rid itself of the illusion that the body is the soul. The Lord says "I and thou and these men have always been and will always be". The immortality of the soul and its non-defilement by the body is described, and we are asked to realise the eternal nature of the soul, (II-20, 21, 22, 23, 24, 25 and 26) and its radical contrast with the physical perishable body. Knowledge of the soul as distinct from body, senses, mind etc., is the first step in religious education· There is another important key idea in the Gita. Men are asked to worship the Lord, in any form they like and in any way they choose according to their capacity, with a singular and undivided devotion and dedication to the exclusion of all else, with complete faith in the Lord's saving grace. This is generally defined as bhakti. There are grades in its quality Some seek wealth and redress from troubles, others seek knowledge, and. the fourth are the enlighteded jnanis. The jnani is identified with the soul of the Lord. The way of devotioned surrender to the Lord is the pervasive and prevalent theme of the Gita. Lord Krishna is the incarnation of the ultimate reality come down to earth to establish dharma and uproot adharma, and to rescue men who take refuge in him The grace of the Lord is the solvent of all ills men suffer from and also of their finitude. The Lord accords the soul's salvation by his grace, when their devotion matures and gives them a status equal to him, excepting the creatorship of the world. The souls in divine kingdom are little Narayanas. But according to Sri Madhva, the souls flower into personalities. with marked differentiations· No thinker in the East or West has individualised the souls' distinction from one another as Sri Madhva· The grace of the Lord helps us to realise the eternal nature of the soul. The Lord out of his abundant grace, for his close companion, the chosen instrument and the representative man Arjuna, reveals his cosmic vision (Visva rupa) to demonstrate his powers and nature Arjuna could see the vision only with the divine sight bestowed on him. Arjuna becomes enlightened and apologises for his lack of understanding the real nature of the Lord and for his informal behaviour. He asks for pardon. He says "whatever I said rashly taking you as friend, calling thee Krishna, cowherd etc., and I treated you disrespectfully in sport, in rest, sitting or eating, is due to my ignorance. Forgive me as a father his son, as a friend his friend and as a lover his beloved". The scales dropped from the eyes of Arjuna and he consented to fight the enemies as a form of devotion and duty to the Lord, retrieving from his erstwhile firm resolve not to fight, born out of misplaced friendship and sympathy that deluded him.

The God of the Gita is full of love and grace for the devotee who exclusively worships him as his sole refuge. The way of devotion is declared not only as easier and as within the reach of all, but is also acclaimed as perfect yoga (12-2). Those who worship the Lord in faith are considered as the most perfect in yoga; the Lord bestows them with jnana. The doctrine of surrender and devotion are according to Ramanuja the ways of God-realisation. He regards that God loves his devotees beyond measure and does not choose to maintain Himself without the devotees who are his bodies and he is their soul. God and soul are organically connected. The Lord is not merely transcendent and immanent, for he is also connected with the soul. Such in short is the theistic interpretation of the Gita which looks upon all glories, beauties, talents, genius etc. as the presence of God. Surrender to the Lord all our duties is the message of the Gita. The ego of men stands for the principle of individuality. One has to crack his ego and become a willing instrument in the hands of the Lord. Ramanuja's interpretation brings out clearly not only the majesty of the Lord but also his easy accessibility to the devotees. Vedanta Desika observes that the Lord's love of the devotee is visibly seen by the Lord's acceptance of the office of the charioteer of Arjuna (edrsam bhagavatah asritavatsalyam). The Lord in his infinite compassion is content not merely by taking on avataras, but has also come down in the form of idols in sacred temples for men to worship them. He has reached them and is constantly anxious to reclaim them. The doctrine of devotion and the efficacy of the grace of the Lord are the fine theme of the Gita.

The religion of the Gita removes the apparent antagonism between Humanism and Religion and combines them in the religion of the spirit. In short the Gita affirms the reality and validity of God and religious experience, and man's imperative need for it. It has also described it as the destiny and goal of man. Scientific enlightenment, left-wing politics, and psycho-analysis alone cannot save man. The Gita presents unambiguously, a complete comprehensive ideal of true religion. It gives in this very process a just and an adequate estimate of the various ideologies that compete for the place and seek to usurp the status of religion. The Gita concept of duty is not mere altruism. It is opposed to the rituals that are hypocritical and not expressive of true faith. It lays equal stress on works and faith. Faith without active moral life is as vacuous and inadequate as lofty moral idealism without faith in God. The religion of the Gita answers to the needs of our times. It is the religion for our times. It alone can enable us in the words of the poet "to keep our minds without fear and hold our heads high and not to break humanity and our land into narrow fragments of caste, creeds and classes, etc. It alone can enable us to tirelessly strive and stretch our arms towards perfection and to awaken our country in the true freedom of Swarajya."

सर्वंभूतस्थमात्मानं सर्व भूतानि चात्मनि ।
संपश्यन् आत्मयायी वै स्वाराज्यमधिगच्छति ।।

Sarva bhutastham atmanam
Sarva bhutani catmani
Sampasyan atmayayi vai
Swarajyam adhigacchati. Manu (12-11)

He who sees himself in all beings and all beings in himself attains Swarajya (freedom) indeed as he approaches Atman.

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Zen Buddhism--
An Exposition.❁

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Buddhism began its life on earth as a reaction against the Vedic religion of the Hindus. Gautama, an ordinary prince of India, became or is at least alleged to have become the Buddha (or the Enlightened one) by self-effort and preached four noble truths, as they are called, which were to become the guiding principles of life not only for India but even for countries as far separated from each other as Ceylon and Japan. The four noble truths which he preached seem no doubt simple in their popular formulation but are so pregnant with depth of significance that they have admitted of various interpretations at the hands of his disciples in different countries and of different sects. These noble truths are (1) Life is suffering, (2) There is a cause of suffering, (3) There is the cessation of suffering, (4) There are means to attain the state in which suffering has ceased for-ever, i. e., the state called Nirvāna.

The followers of Buddha formed themselves into many different sects of which two are the most important; the Mahāyāna (or the great vehicle) school and the Hīnayāna (or the small vehicle) school, the latter name being a term of contempt invented by the former school to bleittle the latter. The Hīnayāna School, also known as Therāvāda or the way of the Elders, enjoined a very strict moral code. There was no element of worship or devotion, no ideal of universal liberation or Nirvana. We are not to bother ourselves with the thought of what may happen to the world after our individual emancipation is accomplished. The Mahāyāna School, on the other hand, lays emphasis on the ideal of universal liberation and emphasises the need of worship, not of a God—Buddhism being atheistic in its essence—but of the Buddha and Bodhisattvas. The Bodhisattvas are those who just before attaining the highest stage of perfection, engage themselves out of infinite compassion in the work of universal emancipation. The change from Hīnayāna to

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Mahāyāna is mainly a change from the ideal of Arhat; i. e., one who has attained his own emancipation but is unconcerned with the world to that of Bodhisattva i. e. one who just before attaining the highest stage of perfection helps humanity in getting rid of suffering. According to some scholars, the latter Ideal is a revival of the genuine teachings of Buddha himself which were distorted by the Hīnayāna School of Buddhism. The monks of Hīnayāna School, according to one such scholar, " became too self-centred and contemplative, and did not evince the old zeal for missionary activity among the people. The Bodhisattva doctrine was promulgated........ as a protest against this lack of true spiritual fervour and altruism.... .. The coldness and aloofness of the arhats led to a movement in favour of the old gospel of ' saving all creatures '. The Bodhisattva ideal can be understood only against this background of a saintly and serene, but inactive and indolent monastic order " (*Dr. Hardayal, The Bodhisattva Doctrine).* But in view of the fact that there is no definite means of knowing the tenets of unadulterated Buddhismas it came from the Master himself, we cannot claim, unless we are dogmatically inclined to do so, that one school is nearer to the Master's teaching than the other. The Hīnayāna School accepts only the Pali version, know as the *Tripitaka* (or the Three Baskets of knowledge) which they consider to be the only authentic version of Buddha's teachings . whereas the Mahāyāna considers the scriptures written in sanskrit also as authentic Although we may not be in a position to state definitely whether Buddha preached the ideal of the *Arhat* or that of the *Bodhisattva*, in view of Buddha's own relentless effort even after getting enlightenment to help humanity out of the world of misery, it may be held probable that he was not unfavourable towards the ideal of the *Bodhisattva*. The Hīnayāna School held its sway on the Southern Asia - Ceylon, Siam and Burma, whereas the Mahāyāna School got its footing in Japan, China and Korea- the Northern regions. Zen, with which we are to deal here, belongs to the latter school of Buddhism.

Zen is an abbreviation of the Japanese words, *Zenno* and *Zenna*, which came from the Chinese *Chan* and *Chunna*, which in turn were derived from the Sanskrit term ' *dhyana* ' and its Pali form ' *jhana* '. Like many philosophical and religious concepts of East, it is very difficult to ascertain the exact English equivalent of Zen. Dhyana may be translated as meditation. But strictly speaking Zen is not confined to mere meditation but as understtood in China and Japan it implies the transcendence of thought into a state of poise known as *Samadhi* in Sanskrit (translated as contemplation, though it has again to be distinguished from mere contemplation as it is generally understood in the West). Zen is also called *hsin tsung* in China, which means "the tending of the mind", referring to the teaching of the Buddha—mind with its enlightenment. This implies the perfecting of the consciousness which is the central purpose of Zen Buddhism.

Though belonging to the Mahāyāna School of Buddhism, it differs considerably in its approach, technique, and ideal from other sects like Lamaism of Tibet belonging to the same school. Zen, like all other sects of Buddhism, claims to be the original teaching of the Master. The legendary story of the secret doctrine of Zen directly originating from Buddha and understood by only one of his disciples runs as follows. Buddha was once preaching to a group of his disciples. He did not give any verbal discourse but simply lifted a bunch of flowers before the assembly. Nobody understood the significance of this except the old venerable Mahākāsyapa who quietly smiled and thereby made it known to the Master that he comprehended the significance of what he taught. Buddha was pleased with Mahākāśyapa's capacity to comprehend the secret doctrine and proclaimed: "I have the most precious treasure, spiritual and transcendental, which this moment I hand over to you, venerable Mahakāśyapa!" Zen is thus claimed to have directly originated from Buddha, and handed down through a line of twenty-eight Indian patriarchs until it came to the twenty-eighth patriarch, Bodhidharma, who brought it to China in the 6th Century A. D. and became its first patriarch there. Bodhidharma came with the message that the true teaching of the Master was not contained in any scripture, that the kingdom of heaven is in the heart of man. It is said of him that he sat seven years staring at a blank wall and that when asked questions about religion he kept silent. Zen Buddhism came to Japan from China and formed itself into an independent sect during the last part of the 12th Century A. D. It has since then exercised a strong influence on the life and thoughts of the people of far East.

Whether one doubts the authenticity of the legendary story of the direct transmission of Zen from Buddha to Mahākāśyapa or not, it is well-known, however, that Buddha at times took resort to silence as a method of enlightening his disciples, especially when he was confronted with metaphysical questions, concerning soul, God, and the like. Silence as a method of teaching and comprehending the Real was recognised even before Buddha in the Upanishads where it is said that the Real or the Self is quiescent (Upaśāntoyamātmā). S'aṇkara, the great non-dualist philosopher of India, refers to something very similar. "It is strange", says he, "that old men have gathered around a young teacher and the teacher's discourse in silence leads to the removal of doubts in the minds of the disciples." As far as Buddha's silence is concerned, it has been subjected to various interpretations; some have regarded it as a sort of nihilism, some as agnosticism, and some others as sheer ignorance. It is no doubt difficult to ascertain the real significance of Buddha's silence but it seems reasonable to suppose that his silence implied something not much different from the implications of the Upanishadic and Zen Buddhistic techniques. It is corroborated from certain passages where Buddha explains why he remained silent on a certain occasion by pointing out that his silence was meant to drive the realisation home to his disciples that the Real is transcendent to thought. He emphasised through his silence that the Reality is beyond speculation, that thought-constructs take us away from Reality instead of helping us to realise it, that the Absolute is indeterminate, indescribable, and unconditioned. We find a close parrallel to this aspect of Buddha's teaching in the Upanishads where the Brahman or the ultimate Reality is defined as '*neti*', '*neti*', not this, not this, as what cannot be grasped by thought, speech, or senses, *yatovāconivartante aprāpya manasā saha*. The Real is, but is unconditioned. This realisation leads to certain paradoxical and apparently meaningless statements of the Upanishads as for example "whosoever knows, he does not know; and whosoever does not know, he actually knows." (avijñātam vijānatam, vijñātam avijānatam) - the implication being that whosoever thinks that he can comprehend the Reality through discursive thought is ignorant whereas one who abstains from such effort and realises the transcendent character of the Real is really wise. The tradition in India even went to the extent of claiming that whosoever speaks, he does not know and whosoever knows, he does not speak. In the Mādhyamika School of Buddhism which is also another form of Mahāyāna School, the Reality (or tattva) is defined as transcendent, non-relational, indeterminate, quiescent, non-discursive and non-dual (buddheragocarastattvam). Discursive thought is condemned as distorting the apprehension of the Real.

In Zen Buddhism we find an emphasis on a similar attitude towards the Real. Here also discursive thought is condemned as something taking us away from Reality. Let us consider the following conversation recorded in the Tsung Ching Record of the Zen Master Hui Hai also known as the Great Pearl. " Once somebody enquired : Suppose a man is sitting in a boat and the boat-keel cuts to death a shell-fish. Is the man guilty or should the boat be blamed ? "

The Master replied : " Man and boat had no mind to kill the shell-fish, and the only person to be blamed is you. When a tearing wind snaps off a branch which falls and kills somebody, there is no murderer and no murdered. In all the world, there is no place where living beings do not have to suffer. "

What do we learn from the above conversation between the enquirer and Zen Master Hui Hai ? The Zen Master blames the enquirer. Why ? Because he is unnecessarily disturbing his mind over a question which presupposes the discriminating mind at work. The Reality is not grasped, according to Zen Buddhism, if mind is allowed to go on discriminating between guilty, non-guilty, man, boat and shell-fish. For the Real is beyond all discriminations. It is realised as the unconditioned only when the discursive thinking stops functioning. This attitude may be contrasted with that of the linguistic analyst who thinks that he can get at something very useful by mere analysis of the meaning of linguistic symbols like shell-fish, boat, man, guilty, non-guilty and so on. The contemporary Oxford philosopher, when confronted with the question whether the boat or the man should be blamed for the death of the shell-fish, would analyse the meaning of the concepts involved in the question itself instead of answering it with a flat ' yes ' or ' no '. For he thinks that by an analysis of the concepts like ' guilty ', ' boat ' and ' man ' he can come to understand and determine what exactly does the question mean and which answer is relevant to the question concerned. At last his answer may or may not be categorical, depending on whither the language-analysis leads him but he never commits himself to an answer till he has analysed the concepts involved in the question as exhaustively as possible. From the standpoint of the Upanishads, the mystics, and the Zen Buddhists, the procedure of clarifying one's thought by language-analysis may be considered to have some value in its own context but it is simply misleading and useless so far as the grasping of the Real by the human mind is concerned. To quote a passage from a well-known contemporary Indian mystic-cum-analyst whose remarks on the discursive function of the intellect reminds us of the spirit pervading Zen— " There is the understanding of what is, an adequate action towards what is, only when the mind is no longer seeking any escape. The very thinking about what is is an escape from what is. Thinking about the problem is escape from the problem, for thinking is the problem, and the only problem. The mind, unwilling to be what it is, seeks these various escapes, and the, way of escape is thought. As long as there is thinking, there must be escapes attachments, which only strengthen conditioning. Freedom from conditioning comes with the freedom from thinking. When the mind is utterly still, only then is there freedom for the real to be. " How different it is from the attitude of the contemporary Oxonian and how much alike to that of Zen Buddhism. That thinking about a problem is an escape from the problem for thinking itself is the problem is a realisation not unique in Zen for it is as old as the Upanishads themselves. Zen has developed from early Buddhism which in its turn has its source in the Upanishadic thought of early Hinduism. The religious thoughts developing later may no doubt be different in many ways from the earlier ones but the spirit underlying them may at the same time be very much similar. This seems at any rate to be true of the relationship between the Upanishadic Hinduism, early Buddhism of Buddha, and the Zen.

What seems unique and novel in Zen, however, is the peculiar and elaborate technique adopted to realise the ultimate Reality which is beyond thought. The technique consists in making the disciple stumble on the realisation of truth by a flash of insight only after he has become tired and exhausted by dealing with the paradoxes and apparently meaningless questions by means of discursive thought. When Buddha was confronted with a metaphysical question he used to remain silent at times but at other times explicitly pointed out that such considerations do not lead to the liberation from misery which should be our first and the foremost goal. In Cūla Malunkya Sutta, Buddha compares " the metaphysician to the foolish man wounded by an arrow who, before being attended to, would like to know what sort of arrow struck him, whence it came, who aimed it etc. The wounded man would have died before he got satisfactory answers to his questions. The moral drawn is that metaphysical enquiries are unnecessary and can even prove harmful to spiritual life. " The same spirit pervades the Zen but the technique applied here to drive this realisation home is apparently absurd and seems as a matter of fact to be deliberately aimed at absurdity. A monk once asked the Zen Master, "All things are reducible to the one; where is this one to be reduced?" The master retorted: "when I was in Tsin district I had a monk's robe that weighed seven chin". Here what the master does is that he draws the attention of the monk from an unnecessary metaphysical question and directs it to a real fact of life so that the monk may realise that Reality is grasped not through discursive thought but by a sudden illumination. The irrelevant answer is deliberately construed to bring the student back from abstract thought to concrete reality. The Zen Buddhist has little faith in verbal explanation and is indignant to repetition and imitation. The whole process is meant to make the student realise that religion is not a matter of talk or abstract formula. The Zen Master goes even to the extent of ridiculing the Buddhist scriptures and fundamental doctrines of Buddhism. Hsuan Chien, a Zen Master, says, "*Nirvana* and *Bodhi* (enlightenment) are dead stumps to tie your donkey to. The twelve divisions of the scriptures are only lists of ghosts and sheets of paper fit to wipe the dirt from your skin. And all your four merits and ten stages are mere ghosts lingering in their decaying graves. Can these have anything to do with your salvation?". Compare this with the attitude prevailing in Hinduism as expounded by a modern Hindu thinker who is a staunch supporter of mystical approach to Reality: "Any fool can talk. Even parrots talk. Talking is one thing, and realising is another. Philosophies, and doctrines, and arguments, and books, and theories, and churches and sects, and all these things are good in their own way; but when that realisation comes these things drop away. For instance, maps are good, but when you see the country Itself, and look again at the maps, what a great difference you find! So those that have realised truth do not require the ratiocinations of logic and all other gymnastics of the intellect to make understand the truth; it is to them the life of their lives, concretised, made more than tangible. It is, as the sages of the Vedanta say, "even as a fruit in your hand"; you can stand up and say, it is here. So those that have realised the truth will stand up and say, "Here is the self". You may argue with them by the year, but they will smile at you; they will regard it all as child's prattle; they will let the child prattle on. They have realised the truth and are full." (Swami Vivekananda, Lecture delivered in Newyork).

This realisation of the truth is called *Satori* in Zen Buddhism. "*Satori* may be defined as intuitive looking into, in contradistinction to intellectual and logical understanding''. "Religiously, it is a new birth; intellectually, it is the acquiring of a new view-point". "It is essentially a sudden illumination, a sudden transformation of the attitude towards life and things. It is an experience that comes after a long and concentrated effort but its immediate cause may, however, be something trivial. Zen Masters have usually described the experience of *Satori* in a manner that again reminds us of the Upanishad and the Mystics. "It was beyond description and altogether incommunicable", wrote a Zen Master of his own experience of *Satori* "........As I looked round and up and down, the whole universe with its multitudinous sense-objects now appeared quite different; what was loathsome before, together with ignorance and passions was seen to be nothing else but the outflow of my own inmost nature, which in itself remained bright, true and transparent.'' Another master wrote, "whatever doubts and indecisions I had before were completely dissolved like a piece of thawing ice. I called out loudly, "How wondrous! How wondrous! There is no birth and death from which one has to escape, nor is there any supreme knowledge after which one has to strive.'' Such descriptions of Satori are not different from those of mystical experiences in whichever parts of the world they may be alleged to have occurred. It should however be noted that in Zen Buddhism it is not an experience of a God, for God-idea can have no place in a religion which aims at transcendence of thought, emotions, and will altogether. The presence of an idea of God in an experience would make it mediate, intelleetual or emotional whereas *Satori* is a pure, objectless, and immediate experience and excludes therefore any idea of God, soul, world or the like. In order to make the disciple realise the insufficiency and incompetence of discursive thought, Zen Master put very awkward questions and gave very odd answers to the questions put by the disciple. "Beyond assertion and denial", the master would ask, "show me the truth of Zen. Quick, quick, or thirty blows for you!" When confronted with a question like this and in this peculiar manner, the disciple would obviously have no time to employ his discursive thought and his reactions shall be spontaneous and immediate. And that is what the Zen Master wants from him. For theorisation or conceptualisation, according to the Zen, takes us away from the Real, far away from Satori. Consider the following conversation between Master Hsiang-Yen and a disciple.

"There was once a monk", says the master, "who asked Wei-Shan why Bodhidharma had come to China, and Wei-Shan in answer held up his *Shippe*. Now how do you understand the meaning of Wei-Shan's action?"

"The master's idea", replied the disciple, "is to elucidate mind along with matter, to reveal truth by means of an objective reality".

"Your understanding", said the master, "is all right as far as it goes. But what is the use of hurrying so to theorize"?

Whereupon the disciple asked, "what, then, will be your understanding?"

Hsiang-Yen held up his *hossu*.

Mark the comment of the master on the disciple's answer, "your understanding is all right as far as it goes, but why do you hurry so to theorize?" The implication is that as long as you put your faith on discursive thought, you are far from Satori which alone should be your goal. You are intelligent, says the Master, but try to be wise, try to get beyond the intellect, realise the Real by an immediate and intuitive apprehension. In order to push the student back into reality, into an immediate experience, the Zen masters take resort to various odd techniques like giving irrelevent answers and even slapping the student or twisting his nose. The irrelevent replies given by the Zen masters to very serious questions put by the enquirers have simply no parallel in the history of human thought. Once a group of learned preachers came to the Zen master Hui Hai and said: "We have some questions to ask. Are you prepared to answer them, Master?"

Master: 'Yes. The moon is reflected in that deep pond; catch it if you like.'

Q: 'What is the Buddha really like?'

M : 'If that which is facing the limpid pond is not the Buddha, what is it?"

The preachers were naturally puzzled by such replies. But such replies serve the useful purpose in Zen of drawing the attention of the person absorbed in abstsact thought to the facts of reality. When asked about serious topics of Buddhism, the Zen master usually talks of "the dried up dirt scraper !", "The cypress tree in the courtyard !", "The bamboo-grove at the foot of the hill", "The moon reflected in the deep pond !"

Sometimes listening to the song of a bird even is preferred in Zen to listening to the sermon of the master. One day a Zen master had just taken his seat to deliver his sermon when a bird began to sing outside. The master abstained from delivering his sermon. When the bird stopped singing, the master announced that the sermon has been preached and went away. All such techniques and procedures show an unusual emphasis in Zen on the desirability of passing beyond discursive thought. While such irrelevant answers and unusual behaviour of the master may ultimately lead to an experience of Satori in the disciple, the latter in its turn is checked and tested by the master again through some such paradoxical question that is called *Koan*. Koan is the measure of Satori. It is a problem that does not admit of an intellectual solution, or is at least designed to baffle the intellect of the disciple and whether or not the disciple has experienced the genuine Satori is judged by the master on the basis of the reply given by the disciple. An example of Koan is cited below: 'A sound is made by the clapping of two hands. What sound is made by one hand?'. The master would assess the depth of the disciple's experience by putting such questions to him that are designed to baffle his intellect. If he has really got the experience, his reply may be as irrelevant as that of the Master himself. But this does not mean that any nonsensical answer would satisfy the master. The master would be satisfied only when he would see sufficient signs of the experience of Satori in the reply and the behaviour of the student.

I have tried my best to give an exposition of only certain features of Zen. I have neither defended nor criticised the doctrines concerned. As a student of Philosophy, I do not find a sentimental and unexamined rejection or acceptance of a doctrine congenial to me. I have only expounded the doctrine with certain critical reflections here and there. A full assessment of the value and the truth-claim of the doctrine can and should be made only after a thorough examination of its ideas. In my opinion it would be highly unreasonable on our part to dismiss at the outset the techniques and ideas of Zen as absurd and non-sensical and it it would be unreasonable for the simple reason that we have never ourselves sincerely sought to understand or realise that experience which may occur only when the discursive thought ceases to function. Our whole civilization and programme of life are based on an attempt at sharpening the intellect while ignoring the demands of the spirit and our judgment therefore upon a way of life essentially different from ours may simply be biassed and misconceived at the outset. We know only a life of love and hate, despondency and hope; we know only a world where we look before and after and pine for what is not; how easy then it is for us to mock at or to show only a Gorerillan or Reganian love and respect for a way of life that assures us of "peace that passeth understanding". We should on the otherhand abstain from a sentimental longing and thirst for a way of life which may be attractive to us simply because it is something strange, something out of the way, like the life of a gipsy. Our rejection or acceptance should be based on a comprehensive understanding of what we reject or accept.

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" Like unto a miser that longeth after gold, let thy heart pant after Him "

— *Sri Ramakrishna.*

Grace of Sadguru and Realisation of Soul.

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अखण्ड–मण्डलाकारम् । व्याप्तयेन चराचरम् ।
तत्पदं दर्शितं येन । तस्मै श्री गुरुवे नम : ॥

I bow to my Shri Sadgururaj who has shown to me that the whole universe is pervaded by Paramatman. Paramatman means Nirgun-Brahman. Swami Vivekanand says " Religion is the realisation of the soul. " The practices observed by way of *Poojā*, prayer etc. are meant to purify the hearts of worshippers. Hindu religion says that Paramatma is ' Nirguna ' i. e. without any qualities and ' Nirākāra ' i.e. without any form. Paramatman is described as ' Sacchidānanda. ' He is beyond the pairs of pleasure and pain i. e. ' Dwandvāteeta '. The world is made up of three *guṇas* viz : ' *Sattva* ', ' *Rajas* ' and ' *Tamas* '. In order to attain realisation, one is required to go beyond these three guṇas. त्रैगुण्य विषया वेदा: । निस्त्रैगुण्यो भवार्जुन says Lord Shree Krishna. For that purpose one has to surrender oneself completely to God. There is only one God according to Hinduism. एकमेवाद्वितीयं ब्रह्म. This creation is only His manifestation in various forms as gold is manifested in various kinds of ornaments. How to realise ' Nirguna ' and ' Nirākāra ' Paramātman ? That is the main question. Shri Bhagavadgītā has dealt with all possible ways of attaining God viz : Jñāna, Karma, Yoga, Dhyāna and Bhakti. श्रद्धावान् लभते ज्ञानम् is the principle laid down by the Bhagawadgītā.

All faiths recognise that devotion and complete surrender to God is the certain way of realisation. But a devotee is required to follow certain rules of life which purify his heart and make him ' Sāttvika '. These rules are—

अहिंसा सत्यमस्तेयम् etc.

A human being in form cannot attain Nirguṇa and Nirākāra Paramātman through his reason only because human reason has a limited scope. Paramātman is beyond human reason. यो बुद्धेः परतस्तु स : । In order to observe Bhakti one has to accept some form in the beginning in order to concentrate his mind on it. One is unable to concentrate on Nirguna and Nirākāra Paramātman. First a Sādhaka is required to start on the spiritual path by placing before him some ideal in the form of an Idol. Idolatary worship is step towards the worship of Nirguna and Nirākāru Brahman. Idolatry worship is accepted in one form or another by all human beings generally. Some worship Samadhis or tombs, some others worship pictures, photos or statues. Some worship stones in holy places; others worship tooth, hair etc. of holy persons. Some worship cross, sign or point. All faiths are one on the point that God is almighty, all-pervading and omnipresent. He is everywhere and any where. Then why should He be regarded as being absent in an Idol ? To hold Him absent in an Idol is to hold Him as being not all-pervading and not being omnipresent. If one thinks that He is only in heaven or above the skies, one thereby denies His omnipresence by locating God in some particular place.

Hindu religion has laid down that the God is omnipresent and all pervading. There is one divine unity which runs through every thing and every form.

सूत्रेमणिगणा इव. There is one common bond throughout the universe. God takes the human form for the purposes of establishing Dharma and to punish the evil-doers and to protect the good people. परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय संभवामि युगेयुगे ॥

Dharma lays down duty which helps the progress of the self and the society as a whole. Dharma means various practices of worship and work to purify the hearts and to lead to the progress. Yuga Dharma may vary with Yuga or circumstances but Paramātman is unchangable i. e. *Sthira*. Ways of worship may differ even from man to man according to his Saṁskāras or Culture but his ultimate goal is one and the same i.e. realisation of God or Paramātman. The main objection to the worship of idol seems to be that God cannot take human form. It may be replied by stating that then God cannot have a son or his representative in human form to send him on to earth. God cannot be represented in human form if God himself is unable to take the human form. Hindu religion says He can take any form. He likes to take the form even of Matsya, Kūrma, Varāha etc. He is capable of doing anything to establish Dharma. To take objections to God's capacity is to put limitations on Him. God is beyond all limitations. Hindu religion lays down a broad principle of 'Viśveśwara' and

' Vishvarupa '. If one accepts this principle then there would be no room for doubt. After Lord Shree Krishna graced Shri Arjuna, Arjuna has described the Divinity as स्वतेजसा विश्वमिदं तपन्तम् ।

Hindu religion recognises the principle of divine unity. Therefore, it does not encourage the theory of conversion followed by other faiths. Hindu faith allows that freedom of worship to each individual, according to his liking, to place before him any ideal or Idol. Idol worship is thus another way of hero worship. Each or every Idol in Hindu form of worship has religious history behind it and it represents divinity; even non-believers in Idol worship, worship heroes in one form or another. A man, therefore, cannot make progress on the spiritual path unless he has some Ideal in the form of an Idol before him. There need not be any clash between Idol worshippers and non-Idol worshippers. Each and every kind of good worship of God is welcome. A man may become devil by cultivating devilish qualities. A man becomes saint by developing saintly qualities. Every faith has castes and sub-castes; fanaticism or dogmatism is not religion. Hatred of other faiths and cults is devilish. Intolerance of other faiths takes us away from God. There should not be any scope for hatred, intolerance and revenge on account of the form of worship of God. Mission of human life must be service of humanity and it cannot be conversion from one faith to another.

There must be co-operation and unity between all human beings allowing each individual the freedom of right to worship according to his liking.

ये यथा मां प्रपद्यन्ते । तांस्त्तथैव भजाम्यहम् ।।

God is like a mirror; one can see his image in it as he wants to see. Peaceful co-existence and co-operation is taught by Hindu faith.

सहना ववतु सहनौ भुनक्तु ।
सहवीर्यं करवावहै । तेजस्विनावधीतमस्तु ।
माविद् विषावहै ।

Hindu religion wishes welfare of all.

सर्वेऽत्रसुखिन : सन्तु । सर्वे सन्तु निरामया : ।
सर्वे भद्राणि पश्यन्तु । मा कश्चित् दुःखमाप्नुयात् ।।

Aim of Human Life.

Upaniṣads say that this Universe came into being because the Paramātman had a स्फुरण. एकाकी न रमते, एकोऽहं वहुस्याम् । Therefore this Universe is 'Līlā' (लीला) of the Paramātman. Ordinary drama is meant for human recreation and hence it is not real. Ordinary drama is thus human ' Līlā '. The aim of human life should be to realise the Real Soul or Paramātman and not to get itself entangled in the ' Divine drama ' in the form of the Universe. How to realise the Paramātman is the main question.

Realisation of Paramātman.

The realisation of Soul is achieved by the grace of Sadguru. The foremost duty of an aspirant of realisation is to surrender himself and to follow in thought and in action, the teachings of the spiritual adviser i. e. Sadguru. This duty is therefore called Seva (सेवा) or Tapas (तपस्) or Nema (नेम). Without meditation and unflinching faith (अव्यभिचारिणी भक्ति) one can not realise the Soul. The Soul can not be attained and realised by words or thoughts. (यतो वाचो निवर्तन्ते अप्राप्य मनसासह).

Hence the aspirant of the realisation of Soul must surrender himself to a realised Soul i. e. Sadguru. Śrī Bhagavān says in the Gītā,

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यंन्ति ते ज्ञानं ज्ञानिन : तत्त्वदर्शिन : ॥

Sadguru is he who shows (तत्त्वदर्शिन:) ' Vastu ' and makes his follower to have an experience of ' Gupta-Swarupa ' of the Paramātman. He alone can give the ' Divine Vision ' or ' Divya Dṛṣti ' by which alone one can see the divinity. Lord Krishna says, नतु मां शक्यसे दृष्टुं अनेनैव स्वचक्षुषा । दिव्यं ददामि ते चक्षु: पश्य मे योगमैश्वरम् ॥ Arjuna was given that divine vision, by Lord Krishna and then he could experience the ' Viśva Rūpa '. Paramātman is beyond human reason.

नायमात्मा प्रवचनेन लभ्यो, न मेधया न वहुना श्रुतेन ॥
—कठोपनिषत्

But Sadguru creates that capacity to realise.

ददामि वुद्धियोगं तान् येन मां उपयान्तिते ।

All Saints have said that spiritual realisation is possible only in the case of those who are graced by Sadguru.

श्री ज्ञानेश्वर :– " गुरुवीण देव दुजा नाहीं त्रिलोकी ॥
श्री कवीर :– " गुरुविन कौन बतावे वाट " ॥
श्री तुकाराम :– " तुका म्हणे गुरुराव । सर्व देवांचाही देव "

श्री गुर्लिग जंगम :– This could be realised only if one follows the instructions of spiritual Teacher. Do become a bee at the Lotus feet of the Sadguru.

श्री एकनाथ :– " श्रीसद्गुरुचे श्रीचरण । हेचि आम्हा व्रह्मभुवन " ।

Every kind of material and practical knowledge of ordinary and daily life requires the help of another who has experienced it. Then how can it be expected to realise the Soul without the help of an experienced and realised soul ? The Paramātman cannot be realised by only listening or reading others ' books. If good books on Adhyātma lead to realisation, then by now the whole human race could have become realised. Lord Krishna has said

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥

For example one cannot swim by reading books only on swimming. Therefore Lord Krishna has said मामेकं शरणं व्रज ॥ Arjuna could realise the Soul only when he surrendered himself to the Lord by saying "शिष्यस्तेहम्". Law of Karma has confused even Pandits. किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिता: because "गहना कर्मणा गति:". To be freed from the bondage of Karma लोकोऽयं कर्मवंधन: grace of Sadguru is essential. Lord Shri Krishna says to Arjuna

" सर्ववर्मान् परित्यज्य मामेकं शरणं व्रज ॥
अहं त्वां सर्वपापेभ्यो नोक्षयिष्यामि मा शुच: ॥

One who has surrendered himself to Shri Guru and is graced by him is certain to realise the Soul. Hence it is aptly said,

नास्ति तत्त्वं गुरो: परम्

Sadguru lives Adhyātma actually. He is an emobodiment of real Spiritual realisation.

⁂

The Nature of Truth

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Contemporary philosophical thought is lending its powerful support to the belief that the ontological problem could be satisfactorily solved only when the Absolute is regarded as infinite and dynamic, Although infinite, that is to say, abstract and devoid of any character. the Absolute, through its creative impulse, is able to *individuate* itself in the world of finite and concrete existence. Logic is unable to grasp the Real, which is formless and qualityless. But the moment it manifests itself in the concrete and finite form, logic is made applicable to it. The sphere of concrete individuation, thus, is the one where logic is the supreme monarch. But its sovereignty is derived from ontology to which it must subordinate itself for the very possibility of its operation.

It is possible to have a clear grasp of the task and function of logic as a discipline in terms of its bearing on the individuation. The creativity of the Absolute admits of various degrees of intensity according as its ontological potency either gains or loses its force in the process of individuation. Such individuations which have lost the inward ontological impulsion are bound to show passivity and inertness, while those, which are capable of preserving it, display more activity and consciousness within themselves. Thus, the finite individuation is necessarily bipolar leading us from the passive and rigid pole to the most conscious and spontaneously active pole at the other end. We may call the former objectivity, while the latter the subjectivity, of individuation. It is possible to envisage everything in the world of actual existence in between these two poles.

Observe, however, that the subject and object do not represent any dichotomy of existence itself. They are only the two aspects of one and the same individuation. Hence, any tendency to hold them apart by conceiving them as seperate existences is frought with grave danger. Idealism and realism, which have tried to do so in the past, have not only overlooked the fact that there is one continuous relation of potency between the subject and object, but they have also created insuperable obstacles in solving the logical problems. Such doctrines, which are more metaphysical than logical, do not deserve to be given any quarter in the correct understanding of the function and scope of logical science.

The relation of potency between the subject and object is the source of intensionality with which logic is directly concerned. Whatever is objective is simply a means to realize those impulses which are represented by the subject. The subject thus is the synthetic principle of all the objects which are informed by it. The relation between subject and object is the same as that subsisting between an intelligible whole and its parts. An intelligible whole is contained in, or represented by, its parts. It is this capacity of the objects to represent their subject, capacity attributed by Leibnitz to his monads, which gives them their intensionality or the character of conveying meaning.

For the purposes of logical analysis, intensionality can be looked at from two different points of view, namely, (i) potential intensionality and (ii) actual intensionality. When we are interested only in determining the pattern or the form of logical thinking in so far as it requires the part to be assimilated to the whole irrespective of its content, we have potential intensionality. When, however, our interest is directed towards understanding the specific content of the pattern or the form of logical thinking, we have actual intensionality. The former gives us Formal Logic with its exclusive emphasis on validity, while the latter gives us existentialist Logic as an organon of truth. Formal logic proceeds on the assumption that because it is interested in discovering the bare patterns of valid thinking, it can make a total abstraction from the content of thought just for the sake of its own convenience. The conclusions of Formal Logic, therefore, although they might be valid, have nevertheless no existential import. Existentialist Logic, although it draws heavily upon Formal Logic in order to make the patterns of logical thinking available to itself, uses these patterns for the discovery of such individuations which could be fitted into them, so that subsequently they might yield us truth. It has, therefore, predominantly an existential import. Both the kinds of logic are concerned with intensionality only with this difference that in the Formal Logic the intensionality is studied in its potential character having no existential import, while in the Existentialist Logic the same is studied in its actual and existential character.

I

Intensionality, whether potential or actual, asserts itself within the framework of the relation between subject and object. Such relation is the same as the one subsisting between the intelligible whole and its parts. It admits of development according as it passes from the parts to the whole. We can specify three moments or stages in the development of intensionality. The first moment gives us only parts separately and independently. In the second moment, the parts are brought in relation to one another and a proper order is established in them. This itself constitutes a great advancement over the first stage. But unless the orderly sets are brought in direct relation to the highest subject that is mainly responsible for organizing them into a systematic whole, logical thinking will never attain perfection. Hence, there is also the third and final moment in which the parts are brought in relation to the highest subject. The development in the logical intensionality could be expressed through a certain propositional form appertaining to every stage conditioned by the specific logical process to determine its validity. The following table will help us in elucidating this point :

Stage	Kind of Logic	Propositional Form	Logical Process
I	Predication	Subject-Predicate	Definition
II	Relation	Relational	Functional Dependence
III	Deduction	Propositions of Value	Deductive Reasoning

This table presupposes a certain doctrine of classificasion of propositional forms, which must be stated here briefly The first stage of logical thinking with its subject-predicate form of propositions finds its best expression in the Aristotelian logic. His doctrines of predicables, division, definition as well as immediate and mediate inferences have worked out the implications of the Logic of Predication with meticulous care and that too surprisingly on the basis of potential intensionality.

Modern Logic in its classification of propositions accepts the S-P type of proposition, but it adds many more propositional forms to its list. But not all of them satisfy the requirements of potential intentionality. For example, subjectless propositions and class-membership propositions cannot but have an existential import. Only the relational proposition could be said to be formal in its character. All the compound propositions can be reduced to the relational propositional form by establishing relations of functional dependence between the propositions themselves. General propositions, in so far as they are implicative in their form, could be reduced to the implicative form of compound propositions Modern logic must be credited with having developed a proper technique to determine and expose mainly the validity of relational propositions.

The propositions of value, however, have not been recognized by Modern logic. The reasons for their exclusion are more metaphysical than logical. "This man is good" is incapable of being reduced to either S-P or relational propositional form. For here the quality of 'good' is ascribed to 'this man' subject to the approval of the knower. The reference to the attitudes of apprehending person in recognizing values is the differentiating character of the propositions of value. Such propositions form the basis of philosophical analysis having deductive methodology for their vindication. The philosophical sciences will be deprived of their legitimate right the moment propositions of value are excluded from the logical sphere.

The three propositional forms admit of hierarchical gradation. The S-P proposition is useful in understanding the nature of objects taken in and by themselves. This, as we have already pointed out, constitutes the first stage of logical understanding. We are led to the second stage by the relational propositions, which exhibit a sense of direction in the elements in which the relation is established as well as degrees indicating the number of elements or terms among which the relation is sought to be established. Such propositions are of immense significance in obtaining orderly set of elements. The propositions of value, in which the attitudes of the subject are brought to bear on the objective elements, constitute the nucleii of various kinds of deductive systems. They thus constitute the culminating phase of logical understanding where we are not satisfied with anything less than a perfectly consistent system of objective elements. We thus find that as we pass from the S-P type to the propositions of value, we feel as if the potential intensionality is undergoing an inward development.

Now, corresponding to each of these propositional forms, there is a kind of logic which studies the specific logical processes with a view to examining the validity of the propositional forms and the various inferences that could be drawn from them. The three types of logic, which the Formal Logic ultimately comprehends are: (1) Logic of Predication; (2) Logic of Relations; and (3) Logic of Deduction. The specific logical processes which they are required to study and examine are mentioned in the fourth column of the table given above.

II

Truth is essentially moulded after the pattern of potential intensionality. There is, however, one fundamental difference between the two. Truth seeks intensionality in and through the actual experience of an individual It has, therefore, nessarily an existential import. In order to develop a proper perspective for truth, it is necessary to view it as emerging from a close and mutual interpenetration of microcosm and macrocosm. Indeed, the realization of truth and its degree are determined by the intensive process of assimilation of macrocosm by the microcosm to itself.

It should, however, be noted here that the microcosm should be taken to mean an individual, but not necessarily a human individual. For in that case it would lead us to eircumscribe the scope of its reality to human existence alone, as has been the case with the existentialists who have made the *Dasein* or the human existence alone as the primary object of their study. It would, therefore, be wrong to look upon truth as anthropocentric. Truth is individual of which human nature is only a part or for that matter the best part. If we choose to make any distinction between the macrocosm and microcosm, we can do so by maintaining that the former is the objective counterpart of those objective attitudes which are represented by the microcosm. In so far truth has for its locus the microcosm, it is undoubtedly subjective. But it is at the same time objective, because it has its basis in the cosmos itself.

The experience within a microcosm is individual in so far as it seeks to attain its perfection. It starts with the impact of the macrocosm on the microcosm, but its implications are gradually developed by discovering within such an impact the fundamental affinities by the microcosm within its own self. The idea of the self as the most active synthetic agent within the microcosm is perfectly intelligible, because it is the very subjectivity of logic which has now assumed the existential character.

It is possible to demarcate the three stages in the development of truth as actual intensionality in accordance with the similar requirements of potential intensionality. The three stages of potential intensionality, viz. Predication, Relation and Deduction, are now converted into Perception, Positive Science and Philosophy. Truth makes a start with what is the most objective in perception and seeks to realize the highest subjectivity through philosophical knowledge. Such a sense of direction reflected in realization of truth, which leads us from the object to the highest subject, is purely *theoretical* in contradistinction to the *practical* attitude in which we make a transition from the subjectivity to the objective medium which can best represent it. Truth, thus, is confined only to that branch of existential logic which is called epistemology. The other branch, viz. axiology, deals only with the application of theoretical principles to praxis.

These observations will lead us to appreciate the significance of those methods which could be used with a view to finding actual intensionality at the different levels of truth. Although the principles underlying such methods are fundamentally the same as those which are laid down by Formal Logic, their employment nevertheless under the existential conditions might require us to introduce several important modifications in them. The first and most important of them is that there is no scope for the contradictory negation in the existentialist logic. There is no such thing as non-existence in the world of existence. What we have at the level of existentialist experience is the operation of various forces, physical, biological as well as spiritual with various degrees of intensity. Take, for example, the case of such a physical force as light. We know that it can pass through various degrees of intensity. Visible light might represent a certain degree of it. But there can also he light which might be invisible. The extreme degree of such an invisible light is called darkness. As is well-known, light and darkness are opposed to each other as contraries and not as contradictories. They are mutually exclusive, but not collectively exhaustive. For between them there can be found any number of intermediate degrees.

Once this is understood, it is easy to follow that the transition from the objectivity to the subjectivity in the sphere of actual intensionality might lead us to demarcate at least three different zones of truth: the extremely objective, the extremely subjective and the intermediate one. The first is the zone of matter, the second is that of spirit, while the third corresponds to organic life. Within each of these zones, truth might lead us to build up our knowledge in accordance with its three different moments. The following table will make this clear :

MATTER

I. Physical Phenomena
II. Physics
III. Philosophy of Nature

LIFE

I. Organic Phenomena
II. Biology
III. Philosophy of Society and Politics

SPIRIT

I. Physical Phenomena
II. Psychology
III. Philosophy of Morality and Religion

As we make a transition from the lowest matter to the highest spirit, our experience goes on assuming more and more individual character. The higher subordinates the lower to itself as the means to its end. It is only when we reach the stage of religious experience that all the parts within such an experience get themselves integrated into a perfectly systematic and organic whole. At this stage, the microcosm feels itself to be completely in tune with the macrocosm and enjoys the bliss arising from the internal harmony of its entire being with the entire universe. Indeed, the ontological feeling sustains truth right from the initial stage. But when the same is realized in theory at the level of the highest subjectivity, it reaches its consummation. If so, then we can say without hesitation that truth is the *realization of individuation-*

in theory. Such a characterization of truth has several advantages over similar attempts made by the realists, particularly, the neo-positivists as well as by the idealists. Our view can easily accommodate both the correspondence theory of truth as sponsored mostly by the realists and the coherence notion of truth favoured by the idealists. For us, truth is an integral experience comprehending the entire range of actual intensionality in which not only perception and positive sciences find their place, but the philosophical or the normative science as the expressions of the highest subjectivity could also be vindicated with perfect justification. From such a standpoint, the conception of the degrees of truth, which was looked askance due to its close association with Absolute Idealism, could be found to be quite legitimate. because logic is divested by us of its metaphysical pretensions. There can be truth in perception as well as in scientific knowledge. But the implications of such a truth can be fully grasped only when all the partial truths are thoroughly integrated in the vision of the totality of individuation.

*

" God comes not where reign timidity, hatred and fear "

— *Sri Ramakrishna*

Vedic Number Riddles★

1131

Dr. D. R. Bendre,
Dharwar.

I

It is well-known that some numbers occur in Vedic Literature with such unexpected uniformity that quite a few Scholars—ancient and modern have tried to see whether there may be any hidden significance. In Upanisadic times *YājñaValkya's* concern with numbers is widely illustrated in his altercation with *Śākalya* recorded in the *Bṛhadāraṇyakopanisat.*[1] Western scholars usually do not attach any hidden significance to these, though traditional Vedic experts like the *Maithila Samiksa-cakravarti,* the late Madhusudana Ozā of Jaipur and Dr. B. S. Agrawal have made out a case for symbolic interpretation of numbers in Vedic literature.

If a number recurs with surprising similarity, not only in the Vedic texts, but also in secular, political and philosophical treatises, I think it should be conceded that the ancients must have had a well-known tradition of Symbolism, the key to which has been lost unfortunately.

In the course of my researches I have been very much intrigued by a number of such examples, where I have felt that there is more than what meets the eye. In this note my object is to draw the attention of experts to one example, viz. the recurring number 1131.

II

The number of *Vedic s'ākhās* first enumerated as 1131 is found in Patanjali's *Mahābhāṣya*[2]. This number is made up by adding

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★I am thankful to Prof. K. Krishnamoorthy for checking up some references in this article.

[1] V.IX.27. Here we have a reference to 303+3003 Devatās.

[2] Ekas'atamadhvaryus'akhah Sahasravartma Samavedah, Navadhatharvano Vedah Ekavims'atidha Bahvṛcyam Iti — under Pāṇini 1.1.49 (Kielhorn's Edn).

Ṛgveda	21
Yajurveda	101
Sāmaveda	1000
Atharvaveda	9
Total	1131

That this number was accepted in ritual tradition is borne out by the Sanskrit Introduction of *Chandradhara Sharmā* to his edition of the *S'atapatha Brāhmaṇa.*[3]

In fact there are varying accounts of the number of vedic *Shākās* as recorded in the *Caraṇavyūha* of Kātyāyana[4] where we have

Ṛgveda	5
Yajurveda	86
Sāmaveda	1000
Atharvaveda	10
Total	1101

So also in the late *Mauktikopaniṣad*[5] we have the number as follows:

Ṛgveda	21
Yajurveda	109
Sāmaveda	1000
Atharvaveda	50
Total	1180

Ignoring the variations, if we take *Patanjali's* enumeration as fixed we will find that *Yājnavalkya* had a hand in making the 86 *S'ākhās* of the Yajurveda into 101. This is borne out by a story in the *Mahābhārata*[6] that once, *Vaiśaṁpāyana,* the maternal uncle and teacher of *Yājnavalkya,* got angry with him and forced him to vomit out the

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[3] Part I, Acyuta Granthamala Series, Benares, Samvat 1994

[4] Cf. C. V. Vaidya...History of Sanskrit Literature, Vol. I Page 182

[5] Ibid. P. 211.

[6] S'āntiparva, Ch. 360. Cp. Ibid P. 134 ff.

Yajurveda *S'ākhas* he had learnt under him. The number of *S'ukla Yajurveda* *S'ākhās* discovered by *Yājnavalkya* himself are 15.[7]

III

The *Mahābhārata* in another context, agrees with the figure mentioned by *Patanjali* in its enumeration of *Vedic S'ākhas* if we understand the Atharvaveda ones to be 9. What is more intriguing is the occurence of this very number in a totally unexpected context in the same epic.[9] It states that the state administrative officers should be just five, one each to govern the units of 1, 10, 20, 100 and 1000 Villages.

The *Manusmṛti*[10] almost repeats this verse verbatim in its section on the duties of kings. These officers are required to be appointed for the above units of villages to prevent robbery, and to collect the royal revenues, the succeeding officer being higher in the hierarchy. The close similarity in the passage of the *Mahābharata* and the *Manusmṛti* suggests either borrowing or, what is more likely, a common source most probably a lost *Arthaśāstra*.

IV

We find again a mention of these very numbers....1, 10, 20, 100, 1000(=1131) in the *Chāndogyopanishad*[11] also. *Yajnavakya's* tradtion is thus seen to have yet continued in Upanisadic literature though the well-known *Bhāsyakāras* have not been able to lay bare any special significance in this number.

Further research might discover the occurrence of this number inthe last unexplored systems of *Tantras*, *Āgamās*, *Āyurveda* etc. For a close student of numerology the *S'ākhās* of Rgveda being fixed as 21, of Atharvaveda as 9 and Yajurveda as 101 might reveal simple manipulations of the numbers 1 and 10 only, first by addition and subtraction then by squaring and cubing. The number 1000 is perfect in the sense that it does not admit of further manipulations. Posssbly the secret of

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7. V. S Ghate, Lectures on Rgveda, P. 29
8. S'āntiparva, Ch. 343. Cp. C. V. Vaidya. Ibid. P. 183.
9. Ibid. Ch. 87. 3 ff.
10. VII. 115. N. S. P. Edn. 1946.
11. VII.26.2

the *Gita's* remarks - *Vedānām* Sāma *Vedosmi* is explained by the number 1000 which are the S'*ākhās* of Samaveda.

It is usually taken for granted by Western scholars that mysticism of numbers originated with Pythagoras. But it appears to us that if the significance of the numbers in the Veda is fully realised it may be proved that Pythagoras might have derived his knowledge from Vedic Indians. The present author would be glad to know from experts whether any studies of Vedic numbers have appeared in scholarly journals or books. It would help him to finalise his own conclusions.

⁂

> " There is no religion that is perfect. All are equally imperfect or more or less perfect."
>
> — *Mahatma Gandhi*

श्रीभक्तिसूत्रसार :।

(Essence of Aphorisms of Devotion)

By : M. S. Deshpande
M. A,
Athani.

INTRODUCTION

After bringing out our Gita-sara-the Essence of the Gita-which has been highly appreciated by some eminent Saints and Savants of Bharat, we have ventured to present this Bhakti-Sutra-Sara of Saint Narad, to the aspiring devotees. " Narad quotes freely from the Gita. " Hence, according to Gurudeva Dr. Ranade, " it supplies a connecting link between the Bhagavadgita, on the one hand and the later Bhakti literature on the other. "

Moreover, Saint Narad has been acknowledged as a Prince among the Devotees. According to Sri Purandardas, it was Narad who first sowed the seed of devotion on the earth. He is practically an embodiment of Supreme Devotion to the Lord. Hence he eminently fitted to guide the aspirants on the Path of Devotion. The literature left by him, though meagre, is highly valuable. Within a short compass of 84 Sutras he " takes a leap immediately into the doctrine of devotion, analyses its various aspects, and sets a ban against mere philosophic constructions. " He gives a very valuable guidance to the aspirants and inspires them by " his easy eloquence and fervid devotion. " Thus as Dr. Ranade has rightly pointed out : " It may even be regarded as one of the best specimens of Bhakti literature that have ever been written " (Mysticism in Maharastra P. 12.)

We have, therefore, tried to select 45 Sutras and arrange them afresh to enable the modern mind to understand and realise their real significance. We have first brought together the Sutras that describe the Nature of Devotion. Devotion, according to Narad, is both Supreme Love and Bliss of the Lord. Love is the Means and Bliss is the End. Both are subtle experiences that defy description. Then we have arranged those Sutras that deal with the Ethical and Spiritual Sadhana prescribed by Narad for the development of devotion. As the Sutras and their developmental sequence is quite explicit, their details have not been given. They will speak for themselves. These are followed by those Sutras, that graphically describe how God reveals to the vision, audition and in the meditation of such ardent devotees and how He grants them Perfection, Peace and Eternal Bliss. It is such blessed Devotees that are capable of attaining Liberation themselves and enabling others also to attain it.

Finally, Narad has given a splendid picture of the glory of such realised Saints. Their blissful life is simply wonderful. The Supreme Bliss of the Lord with which they are thrilled through and through, manifests itself through every pore of their sanctified frames, and creates a holy, blissful atmosphere round about them. They, thus, sanctify not only their kith, kin and disciples, but they sanctify the whole world.

Such is the supreme blessing of pure devotion to the Lord. Hence Narad declares like Sri Vyas : " Well ! Friends ! Devotion alone is the best Pathway to the Lord. Why don't you develop it and attain the Immortal Bliss of the Lord ?"

Nature of Devotion :

अथातो भक्ति व्याख्यास्यामः ।
Now we would expound (the nature of) Devotion. (1)

सा त्वस्मिन् परमप्रेमरूपा ।
It (Devotion) is supreme Love for the Lord. (2)

अमृतस्वरूपाच ।
It is also immortal Bliss. (3)

अनिर्वचनीयं प्रेमस्वरूपम् ।
The nature of this Love is indescribable. (51)

मूकास्वादनवत् ।
Like the taste (experienced by) a dumb person. (52)

प्रकाशते क्वापि पात्रे ।
It manifests itself in some worthy aspirants. (53)

गुणरहितं कामनारहितं प्रतिक्षणवर्धमानमविच्छिन्नं सूक्ष्मतरमनुभवरूपम् ।
It is devoid of qualities and desires. It is an extremety subtle
experience, continually increasing every moment. (54)

शांतिरूपात्परमानंदरूपाच्च ।
It is of the Nature of Peace and Bliss Supreme. (60)

Discipline – Ethical :

तस्याः साधनानि गायन्त्याचार्याः ।
Great Masters have described the disciplines for the attainment of Devotion. (34)

तत्तु विषयत्यागात् संगत्यागाच्च ।
We should renounce sense-objects and their attachment. (35)

अव्यावृतभजनात् ।
We should perform constant Bhajana (meditation on the Name Divine.) (36)

लोकेऽपि भगवद्गुणश्रवणकीर्तनात् ।
We should hear and extol the glory of the Lord in society. (37)

स्त्रीधननास्तिकचरित्रं न श्रवणीयम् ।
We should avoid talks about sex, wealth and atheism. (63)

भक्तिशास्त्राणि मननीयानि, तदुद्बोधककर्माणि करणीयानि ।
We should deeply ponder over devotional scriptures and perform actions conducive to the attainment of Devotion. (76)

दुःसगः सर्वथैव त्याज्यः ।
We should strictly avoid evil company. (43)

कामक्रोध मोह स्मृतिभ्रन्श बुद्धिनाश सर्वनाशकारणत्वात् ।
Because it brings about our total ruin by developing lust, anger, and infatuation resulting in loss of memory and wisdom. (44)

तरंगयिता अपीमे संगात्समुद्रायन्ति ।
As it (evil company) transforms the ripples (of these vices) into an ocean. (45)

अभिमानदंभादिकं त्याज्यय् ।
Egoism and Hypocrisy etc. should be given up. (64)

अहिंसा–सत्य–शौच–दयास्तिक्यादिचारित्र्याणि परिपालनीयानि ।
The virtues of Non-injury, Truth, Purity, Compassion, and Faith (in God) etc. should be cultivated. (78)

मुख्यतस्तु महत्कृपयैव भगवत्कृपालेशाद्वा ।
But (Devotion can be attained) primarily through the grace of Masters or through even an iota of Divine Grace. (38)

महत्संगस्तु दुर्लभोऽगम्योऽमोघश्च ।
The company of Masters is, however, very difficult to attain as it is not easy to comprehend them. Yet, it is unfailingly effective. (39)

लभ्यतेऽपितत्कृपयैव ।

Such a company can be had only through the grace of the Lord. (40)

तस्मिंस्तज्जने भेदाभावात् ।

Since God and His devotees are not distinct from each other. (41)

तदेव साध्यताम् तदेव साध्यताम् ।

Hence we should cultivate this company without fail. (42)

Discipline-Spiritual :

कस्तरति कस्तरति मायाम् ! यःसंगांस्त्यजति, यो महानुभावं सेवते निर्ममो भवति ।

Who can cross the Māyā (the ocean of Illusion) ? (He alone can cross it) who discards all attachments, serves great Masters, and regards nothing as his own. (46)

योविविक्तस्थानं सेवते, यो लोकबंधमुन्मूलयति, निस्त्रैगुण्यो भवति, योगक्षेमं त्यजति ।

And who lives in solitude, snaps all social bonds, transcends the three Gunas and cares not either for acquisition or protection (of anything for him). (47)

तदर्पिताखिलाचारता तद्विस्मरणे परमव्याकुलता ।

We should dedicate all our activities to God and feel extremely miserable when we forget Him. (19)

लोकहानौ चिन्ता न कार्या निवेदितात्मलोकवेदत्वात् ।

We should not worry about worldy loss since we have dedicated everything personal, social and religious to the Lord. (61)

तस्मिन्ननन्यता तद्विरोधिषूदासीनताच ।

We should be absorbed in Him and be indifferent to everything hostile to Him. (9)

अन्याश्रयाणां त्यागोऽनन्यता ।

Absorption implies giving up any refuge other than God. (10)

सुख–दुःखेच्छालाभादि त्यक्ते, कालेप्रतीक्षमाणे, क्षणार्धमपि व्यर्थं न नेयम् ।

We should set aside all consideration of pleasure and pain, desire and gain etc. and should not waste even half a second (for them) as Death is ever ready to pounce upon us at any moment. (77)

सर्वदा सर्वभावेन निश्चिन्तितैर्भगवानेव भजनीयः ।

We should, hence, always meditate on the Lord alone with all our heart without being anxious for anything.

Spiritual Experience :

स कीर्त्यमानः शीघ्रमेवाविर्भवति अनुभावयति भक्तान् ।
When the Lord is extolled (lovingly) He soon reveals Himself and blesses the devotee with His vision. (80)

तत्प्राप्य तदेवावलोकयति, तदेव श्रुणोति, तदेव चिन्तयति ।
After attaining the Lord (the object of his devotion) the Devotee continues to see His Form alone, hear His Voice alone, and meditate on His Name alone. (55)

यल्लब्ध्वा पुमान् सिद्धोभवत्यमृतोभवति, तृप्तो भवति ।
When he attains the Lord, he experiences Perfection, Bliss and full satisfaction. (4)

यज्ज्ञात्वा मत्तो भवति, स्तब्धो भवति, आत्मारोमो भवति ।
Add when he realises the Lord, he becomes intoxicated, calm and sports in the Self. (6)

स तरति स तरति लोकान् तारयति ।
Such a Devotee crosses the Ocean of Illusion (Maya) and enables others also to cross it. (50)

Glory of Saints :

भक्ता एकान्तिनो मुख्याः ।
Devotees that are exclusively devoted to God are the best. (67)

कंठावरोध–रोमांचाश्रुभिः परस्परं लपमाना : पावयन्ति कुलानि पृथिवीं च ।
Such Devotees, conversing with one another, with their voice choked with intense love, with their hair bristling with exhileration and with their eyes wet with tears of joy, sanctify not only their families but also the whole earth. (68)

तीर्थी कुर्वानो तीर्थानि, सुकर्मीकुर्वन्ति कर्माणि सच्छास्त्री कुर्वन्ति शास्त्राणि ।
They lend sanctity to the Holy Places, goodness to actions and enhance the influence of the Scriptures. (69)

मोदन्ते पितरो नृत्यन्ति देवताः सनाथाचेयं भूर्भवति ।
At the advent of such Devotees, their ancestors (in Heaven) rejoice, celestial Deities begin to dance (with delight) and the earth feels that she has secured real Masters. (71)

नास्ति तेषु जाति–विद्या–रूप–कुल–धन–क्रियादि भेदः ।
Among them (such devotees) there is no distinction of caste, learning, appearance, birth, wealth, occupation etc. (72)

यतस्तदीयाः ।
For they all belong to him. (73)

Supremacy of Devotion :

त्रिसत्यस्य भक्तिरेव गरीयसी, भक्तिरेव गरियसी ।
Hence devotion to the Eternal Lord, is the best Path, it is the best Path ! for His attainment) (81)

Blessings of Study :

यइदं नारदप्रोचं शिवानुशासनं विश्वसिति श्रदत्ते,
स भक्तिमान् भवति स प्रेष्ठं लभते स प्रेष्ठं लभत इति ।

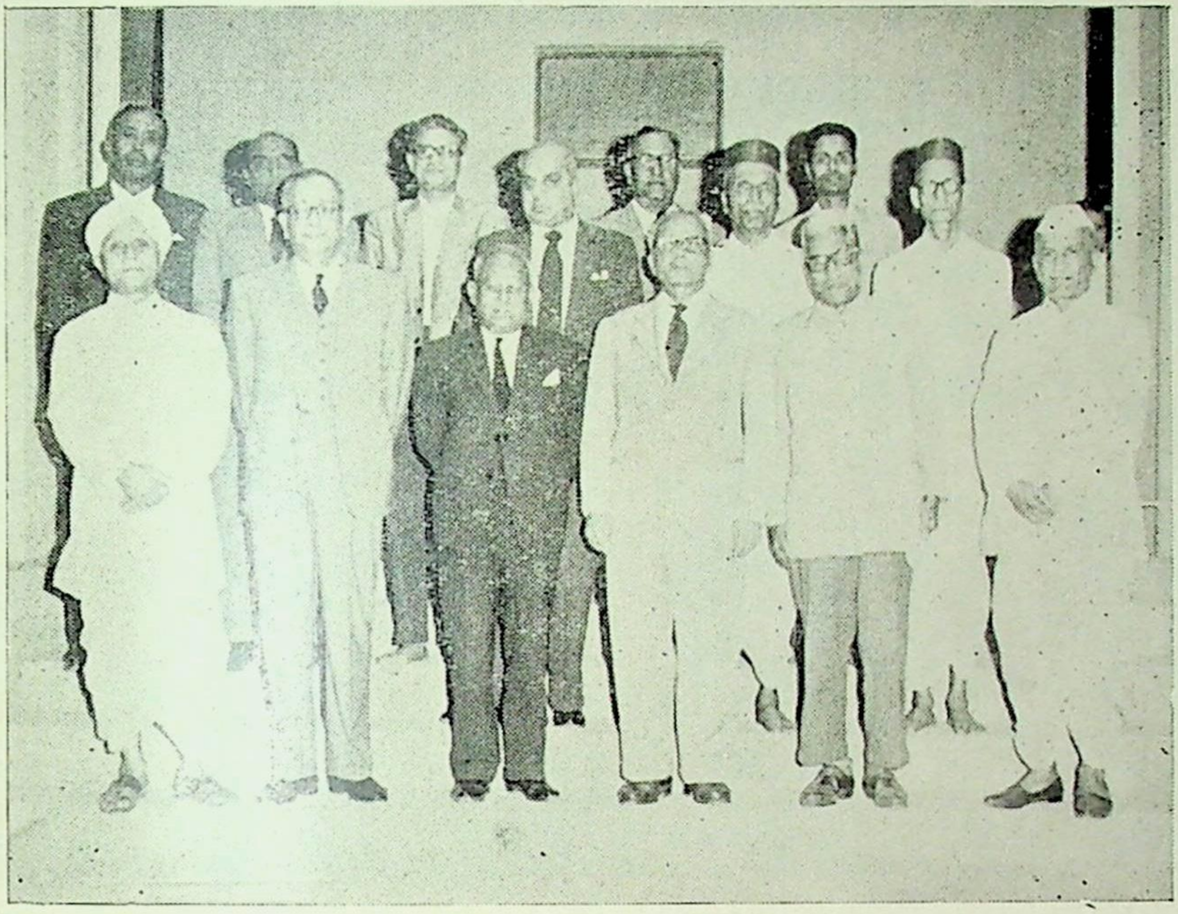
He who believes and develops implicit Faith in these blessed teachings of Saint Narad, would become a good devotee and would realise the Lord, the object of his Devotion. (84)

Note :

These Aphorisms have not been literally translated. They have been freely rendered into English so that their significant essence might be easily understood and appreciated by the aspirants.

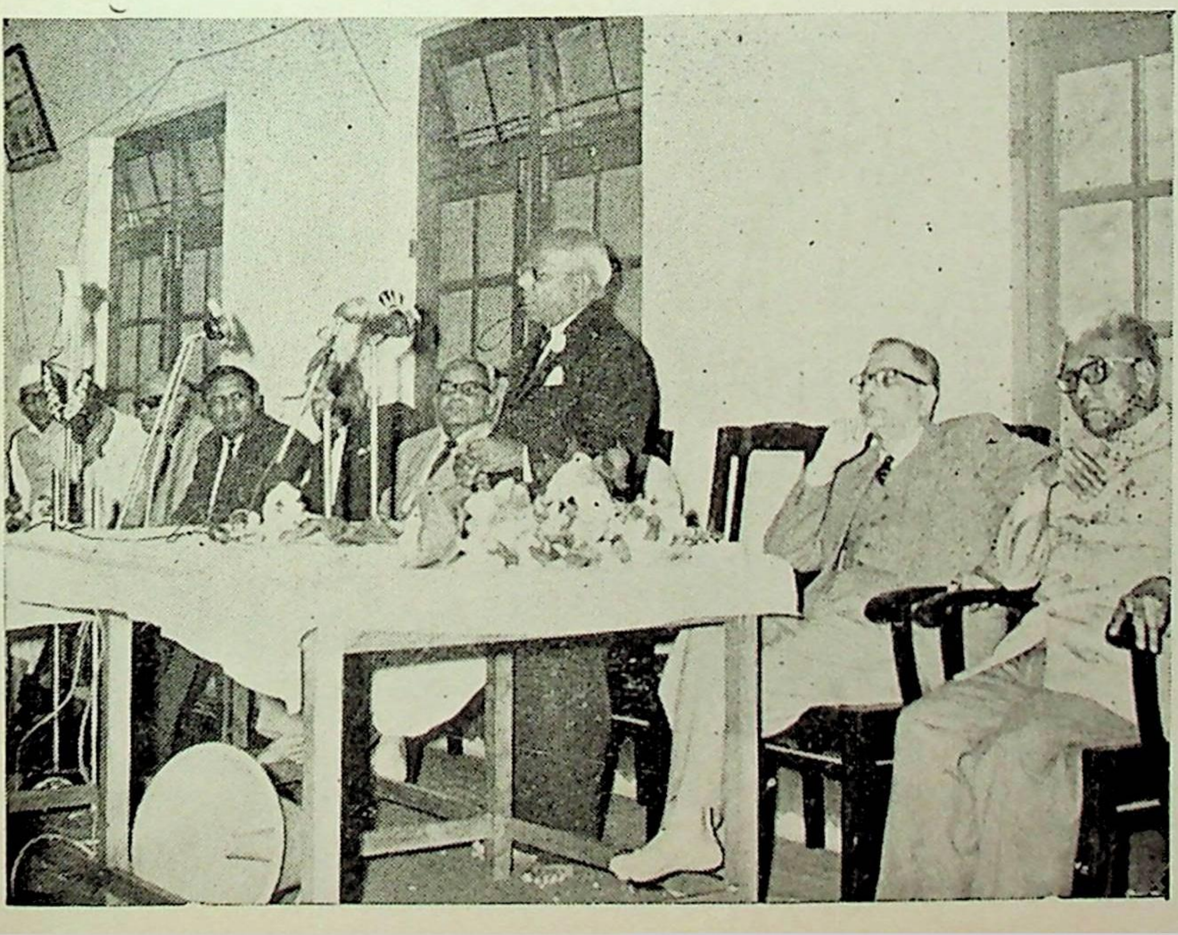
* * *

The Governor in the Gurudev Mandir (15-2-1971)

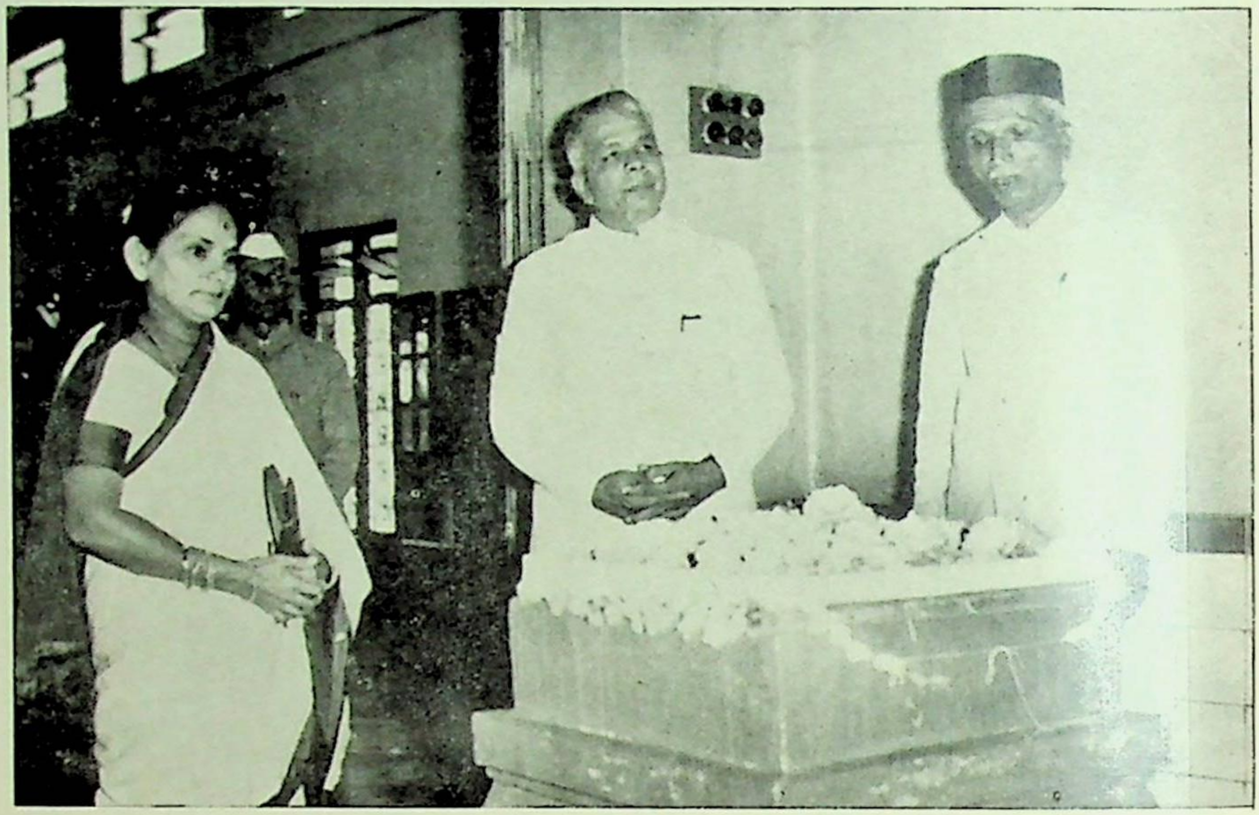


1st Row (*L. to R.*) : 1) Sri V. G. Jamkhandi, 2) Sri Narayan Pai, Chief Justice, Mysore High Court, 3) The Governor Sri Dharma Vira, 4) Sri D. V Rege, I. C. S. (Retd.) 5) Dr. P. N. Rao, 6) Sri G. D. Saraff.

2nd Row (*L. to R*) : 1) Sri B. T. Karav, 2) Sri S. V. Dharwadkar, 3) Dr. B. R. Modak, 4) Sri N. S. Ramachandra, (Div. Comr.) 5) Sri R. S. Bhide, 6) Sri J. V. Parulekar, 7) Prof. K. D. Tangod, 8) Sri T. S. Kulkarni.

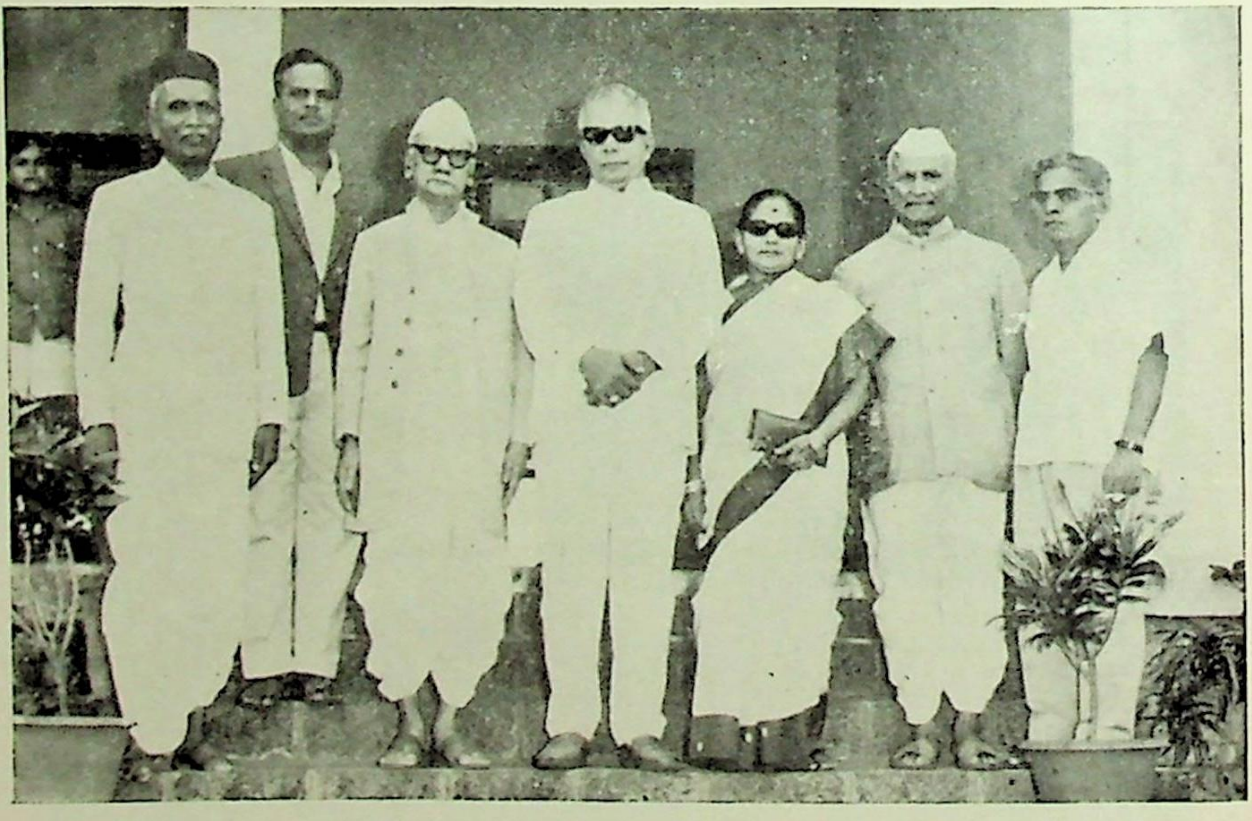


Srí Dayananda Bandodkar at Gurudev's Padukas.



L. to R : 1) Smt. Bandodkar. 2) Sri Dayananda Bandodkar, Chief Minister of Goa.
3) Sri J. V. Parulekar, Trustee & Secretary.

Srí Dayananda Bandodkar in the Mandir.



L. to R. : 1) Sri J. V. Parulekar 2) Sri G. S. Kulkarni 3) Sri Jivanrao Yalgi 4) Sri Dayanan
Bandodkar, Chief Minister of Goa 5) Smt. Bandodkar 6) Sri G. D. Saraff 7) Dr. A. G. Yalg

Glory of Human Personality

Ranajit Mal Mehta,
Retired High Court Judge,
Jodhapur.

From all points of view, it is realised by every thoughtful person that human personality is the noblest creation of Providence or the highest stage in the process of evolution; this distinction has been made in order to harmonise the views of the spiritualists and the materialists.

Human nature is a very complex, complicated, comprehensive and almost unfathomable entity. From the dawn of civilization, the subject has been studied and carefully considered by many men of calibre and character in various climes and countries and a good deal of light has been thrown on the subject. But still much remains beyond the reach of human understanding. For instance, the origin of life, the purpose of life, the steps which lead to its sublimation and the causes which lead to its degradation and decay have not yet been established beyond controversy, confusion and disputation.

One fact, however, seems to be well established and it is that human nature is full of potentialities for good and it is also full of infirmities. The task is, therefore to develop the potentialities on proper lines in order to make human life full of happiness and sublimity for the benefit of the individual as well as of society and to practise certain disciplines in order to effectively control the infirmities.

There are four spheres in human personality viz. (1) physical, (2) intellectual (which covers various factors e.g. economic, political, social etc.) (3) ethical and (4) spiritual. These are inter-related and inherent, but each succeeding plane is higher and must be carefully understood and appreciated.

1- **The Physical Plane** deals with the fundamental needs of the body like hunger, thirst, feeling of heat and cold, craving for family life etc.

2. **Intellectual Plane :** This plane is meant to enable human beings to acquire that kind of knowledge which will enable them to lead their lives happily and successfully (according to their talents, inclinations and circumstances).

3. **Ethical Plane :** This deals with a man's duties and obligations towards society from which people receive so many benefits and to subordinate their desires to the task of their evolution towards higher life.

4. **Spiritual Plane :** It deals with a factor inherent in human personality, which is the source of perennial joy and inner illumination and tranquility.

Progress towards sublimation by the process of evolution requires that an individual should reduce his bodily wants to the minimum in order to be able to devote himself to more solid and profitable things.

Food, clothing, shelter (dwelling place) and family life will have to be obtained and this would be easily and effectively done by development of the intellectual faculties and their proper use. Knowledge in all its branches is so vast that one human life is quite inadequate for acquisition ef even a small portion of it. Therefore, the proper thing to do is to obtain that kind of knowledge which suits our inclination and circumstances and make effective use of it for the maintenance of oneself and his dependants in comfort and dignity by earning an honest living and cultivating and maintaining good morals and good manners. This will apply to persons engaged in various professions and activities placed in different stations of worldly comforts and status. Every individual has his limitations and, therefore, he should not make himself miserable by comparing his conditions with those of his betters. It will be futile and demoralising. Instead of this, he should work harder and with more scruples and make his life peaceful and honourable right living. Pomp, show, luxury and vanity are, in the long run, bound to lead to difficulties, degradations and frustrations and therefore they are things to be avoided and not to be coveted.

Morals : It is the tendency of human nature, generally speaking, to be selfish and to exploit others for one's own comforts and advantages. This is an infirmity of human natute and has got to be effectively controlled and the other higher tendency should be invoked, cultivated and developed. This is to give more and take less because giving enobles a man and taking humbles and humiliates him in his own eyes & in the eyes of society. Society can prosper and make progress only if every unit deems it his duty and makes honest efforts to give an adequate and honourable return for everything that he receives from others. The highest esteem, throughout the ages, has been enjoyed by those persons who gave their maximum and took their minimum. A human being's goodness and greatness is to be judged by the development of his moral plane and not by his *wealth or power.* Wealth and power are of value only if they are devoted to the benefit of society because they come from society and must be utilised for its welfare. There is also another danger in the abuse of power and wealth. They destroy the person concerned and his family, in the long run, *materially as well as morally* by creating habits and wrong behaviour resulting in injuries of various kinds. This has been amply illustrated in the records of humanity prepared by the historians and the scholars and our own experience should be able to confirm this fact.

It is a tragedy of human nature that in most cases the individual comes down from the intellectual plane to the physical plane and thereby pampers his animal nature which he shares with all other living beings and loses the opportunity for true progress, happiness and inner peace and tranquility. He runs after fleeting pleasures and frivolous enjoyments, enjoys the company of wicked persons, injures his health and sqanders his wealth and loses the golden opportunity which human life offers to every individual. One basic fact should always be remembered in this connection. Company plays a vital part in moulding a man's character and there is a common saying that a man is known by the company he keeps; therefore everybody who wants to avoid disaster should shun the company of wicked and undesirable persons as he would do in respect of germs of plague and cholera. On the other hand, he should earnestly and zealously seek the company of men of calibre and character and read and assimilate good literature so that he may be able to keep his mind and body in discipline. True happiness comes only from wisdom which gives us the determination to do what is right and not to do what is wrong. There are many sources of acquiring wisdom for those who honestly seek it and the two main items in this connection are (1) company of good men and (2) reading and assimilation of good literature.

The Spiritual plane : There is an inherent desire for permanent happiness in every being. But happiness is to be distinguished from fleeting pleasure and frivolous amusements. Happiness is a state of mind and body which comes from a feeling of contentment and satisfaction and freedom from pain, fear, trouble and worries. Human life and the world are so constituted that this kind of happiness is most difficult to obtain and maintain. But vigorous and persistent efforts should be made for it by everybody subject to this one over-riding principle that in seeking one's happiness, a human being has no right to destroy or injure the happiness of other beings because this will ultimately recoil to his own injury and misery. There is, however, one source of permanent happiness which is described in different ways by different philosophers and religious leaders and Yogis and it is that there is an element in human life which is the source of permanent joy and happiness here and hereafter and the highest goal of human life is to find out that element and merge in it; this will lead to the elimination of every kind of desire and attachment which are the real sources of trouble and misery in the world because they deal with *transitory* objects.

There is an illuminating sloka in the Bhagwad Gita on this subject and it should be carefully considered and assimilated :

ये हि संस्पर्शजा भोगा, दु:खयोनय एव ते ।
आद्यन्तवन्त: कौन्तेय न तेषु रमते बुध: ।।

"O Arjun, wise men find no satisfaction and have no inclination for enjoyments that come from contacts of senses with worldly objects because these objects ultimately lead to pain and misery as by nature they are perishable.

Note by the writer :

Wise men need not run away from the world nor need they resort to starvation and bodily discomforts; all that is enjoined is that people should not run after sense objects and take them as they come with discrimination because their real value is neglible and it is to the advantage of human beings that they should seek things of higher value which are of a comparatively permanent nature and will give them peace, tranquility and self-satisfaction i.e. satisfaction not dependent upon external things but emanating from inside the self itself.

It is a fundamental problem and no amount of care and thought is sufficient to understand and grasp the subject. Generally speaking, society has rightly come to the conclusion that potentialities for good should be cultivated and developed and for this the effective means are: (1) right type of education, (2) discipline over mind and body, (3) sense of duty and (4) intellectually and morally healthy surroundings.

The human infirmities require to be effectively controlled and for this the means are the setting up of various kinds of sanctions which will convert wrong tendencies and in cases where this is not possible, there should be effective control through outside agencies. Conversion and control are both essential for this work and for this a machinery has to be set up. Sanctions are of two kinds: *self-imposed and super-imposed.* Self-imposed come from knowledge and inner evolution which is the result of conversion through right type education by secular and spiritual teachers. (Gyan and Sadhana-Yoga satsang aur swadhyaya se utpann hota hai) and super-imposed sanctions, which come from external authorities of the Government at various levels, fear of public opinion and such other external factors.

Under the present conditions of society, there are certain problems, ideas and forces which have created a good deal of clash and confusion and the matter requires to be carefully and calmly considered by any thoughtful person for the sake of his own welfare and that of society. At present, there is unusual unrest throughout the world as compared with the past. Two factors appear to be mainly responsible for this state of affairs and they are: (1) the war of "isms" and (2) the tyranny of slogans.

(1) There are so many "isms" with their numerous followers that it is most difficult to find common ground for association and action. Some of the "isms" are mentioned here. The list cannot be exhaustive, capitalism, communism, theism, atheism, agnosticism, fanaticism, casteism, communalism, linguism, regionalism, etc. In order to avoid and escape from this war, the only safe and sound course is to accept and adopt only one 'ism' and that is *humanism* based on *rationalism* which is a special asset of every human being. This humanism will give us discrimination and power of toleration and synthesis and we can accept from every ism all that is good and noble and discard all that is false, degrading and injurious, individually as well as collectively. The com-

mon interests of all human beings lie in evolution, coordination of activities and clashes can be avoided if there is a spirit of toleration, compromise and conciliation. Everybody is free to have his own beliefs and practices provided he gives the same freedom to all others for similar beliefs and practices. This freedom should be willingly accepted and exercised on all occasions subject to one paramount consideration mentioned above, namely no one has a right to impose his ideas on others by force or fraud.

After all, there is a common source from which all ideas have come; the differences are due to different circumstances, different temperaments, inadequacy of knowledge, perversity etc., due to absence of dis*crimination.* An appropriate simile may be given here in this connection. There is only one small seed for a tree but out of that seed, a great banyan tree comes out gradually and spreads out over a large area and contains innumerable parts of all kinds. Individually, the parts are different in various ways but ultimately in their source they are all interrelated and interconnected. A similar lesson can be learnt from the human body itself which is a very complicated machine consisting of innumerale parts which can be individually separated, but they are all inter-related and inter-connected and when they are properly adjusted, the machine works well. But if any part becomes diseased or gets out of order, the whole system suffers more or less according to the nature of the defect or injury. Harmony and reconciliation are the signs of *sanity* and are the two roads of progress and prosperity for individuals as well as for society.

More or less, similar remarks apply to the tyranny of slogans. A slogan generally stands for a principle or idea of some importance and due consideration should be given to it. But its limitations and complications should always be kept in view through discrimination, otherwise it becomes a dogma and leads to disastrous results.

The essence of the above article lies in the fact that it is possible for a human being to rise up to undreamt heights of glory, sublimity and excellence if he qualifies and works for it with zeal and faith. For this, guidance and company of holy men and the study of the experiences of sages and seers are very effective.

Similarly, in order to avoid degradation and demoralisation, every human being who wants to avoid his destruction should avoid the company of wicked persons as if they were germs of plague and T. B. and should do his duties of whatever nature they may be (he has little choice in the matter because various factors, inner and unseen, direct his activities) honestly and diligently. For those who believe in Providence and His Grace, it is essential that they should invoke His Grace by prayers and live according to His will and directions as found out by the sages and seers. The great English poet Tennyson has significantly observed in this connection, "More things are wrought by prayer than this world dreams of". All the leading thinkers of the world have emphasised the great value and *power of prayers*; provided it is sincere and seeks only obedience to *His will.* Every great world religion has its specific prayers, the Hindus have their Gayatri Mantra which is wonderfully efficacious if it is correctly understood and honestly invoked. The sole objective of this great Mantra is to seek divine guidance in all activities so that every individual may avoid everything that is degrading and demoralising and strive for everything that is *elevating* and exalting.

Let Heavens Light be our Guide.

Om Shanti.

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The writer will welcome any further discussion or correspondence on this subject personally or throngh correspondence. His address is given below.

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Prof. Hiriyanna's Contribution to Philosophy

Prin. T. G. Kalghatgi,
M.A., Ph.D.

It is difficult to determine the nature of Philosophy. Philosophy is the study of ultimate reality. It is a reflection on experience in order to comprehend the ultimate meaning. Philosophy in India has been well grounded in life. It has never been a mere academic pursuit nor a luxury of the mind. Study of Indian Philosophy started with the work of Indologists specially in the West. Thanks to the efforts of William Van Humbolt, Max Muller, Jacobi and others, various currents of ancient Indian thought have come to light. In recent times many Indian scholars have made substantial contribution to the study and interpretation of Indian Philosophy. Prof. Hiriyanna is eminent among them.

Dr. Radhakrishn says Prof. Hiriyanna is one of the finely touched spirits of contemporary Indian thought. "Beginning with few advantages, satisfied with modest rewards, without worldly ambition, he has persisted in the way he has chosen and became one of the significant figures of our time in Indian thought".[1] He received his early education at Mysore and derived his inspiration for Sanskrit from his Guru Tirumalachariar. He took his B.A. and M.A. degrees from Madras Christian College. He went through the vicissitudes of life, as a Clerk, a librarian and joined the teaching staff of the Maharaja's College, Mysore. At the time of retirement he was professor of Sanskrit in Mysore University. He was connected with several Universities. He was the President of the Indian Philosophy Section of the All India Oriental Conference in 1935 and President of the 13th Session of the Indian Philosophical Congress in 1939.

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1. Prof. Hiriyanna Commemoration Volume, 1952 (Mysore; Foreword, pp. VI.

The contribution of Prof. Hiriyanna to the study of Indian Philosophy is immense. His *ontlines of Indian Philosophy* was modestly described as a text-book for the use of College students where Indian Philosophy is taught. But it is a wonderfully clear, simple and authoritative account of the history of Indian Philosophy. Prof. Hiriyanna was exceedingly modest. He was sensitive to adverse and unfair criticism, but he never answered them. Late Mrs. Rhys Davids wrote a very unfair review of his '*Outlines*'' and stated that he quoted her views which she no longer held, although she had allowed her views to be incorporated in her standard work. Prof. Hiriyanna did not answer. But later in his *Essentials* he merely gave currency to her changed views In his *Outlines* he omitted consideration of Dvaita, as his plan was to give only one example of Absolutist Philosophy. This created a controversy. He was silent throughout the controversy. However, in his *Essentials.* without explanation or apology, he amplified the treatment of Vedanta by including Dvaita in it.

We may now consider some of the important contributions of Prof. Hiriyanna to the problems of Philosophy in General and of India Philosophy in particular.

1. **Nature of Philosophy.** Philosophy is natural to man and the tendency to Philosophy cannot be suppressed. Even the writer who questions the worth of Philosophy does so on the basis of same views he takes of life and the universe. Some say Philosophy begins in wonder, but wonder and curiosity signify partial knowledge. Philosophy has its origin in an awareness of ignorance and its purpose is to gain such knowledge which will remove ignorance. But mere knowledge of fact cannout be sufficient as facts cannot be divorced from value or the fulfilment of some practical purpose. Knowledge is usually a prelude to some action and the realisation thereby of some end. The good of the whole is included to be finally achieved. The aim of Philosophy therefore, is two-fold : (i) the removal of ignorance and the pursuit of truth and (ii) the realisation of the highest good and determining the means to overcome narrowness. The two aims are described as the removal of avidyā and the overcoming of asanga. It is these purposes that have governed the philosophic endeavour in India from the very beginning.[2]

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[2] Mission of Philosophy; Mysore, 1960, p. 20.

Indian Philosophy is thus intimately connected with life. Philosophy in India originated under the pressure of practical need arising from the presence of moral and physical evil. The problem troubled tbe ancient Indian thinkers and the metaphysical evil came in as a matter of course. This is manifest from insistence almost from the beginning or practical utility (prayojana) in addition to intellectual doubt (samsaya) as the justification for philosophy. The study of philosophy is also described as S'ravana in the vedanta not merely in the academic sense, but as a discipline. Philosophic teaching should emanate from the experienced convictions of the teacher (anubhava) and it should evoke corresponding conviction in others.

2. The Indian way of life : **The Twofold Path.**

The two-fold Indian way of life pravritti and nivritti present an unusual feature because they are not exclusive. The path of pravritti in the later form brings the same degree of emphasis on nivritti, self renunciation. But self renunciation is only a means to self realisation. By combining asceticism and activity the discipline of pravritti elevates them both. Prof. Hiriyanna mentions the life of Buddha as an instance of synthesis. Buddha's renunciation and enlightenment, though negative, do not exclude active sympathy for the fellow beings, and out of compassion for the suffering humanity he decided to preach the way to freedom. In the *Kumāra Sambhava* it is depicted that Pārvati had to undergo the discipline of suffering before she is to be the consort of Siva and she had the beauty of the soul as also of the form.

3. Indian Conception of values.

Prof, Hiriyanna's view of philosophy has been brought out in his paper on the Indian conception of values in the Annals of the Bhandarkar Oriental Research Institute. Prof.- Hiriyanna says that Indian philosophy is one of value because it primarily deals with purusharthas. The metaphysical problems come only as a matter of course. Even among values it is directly concerned with the two higher values Dharma and Moksa. Dharma is not mere moral action. It is more than one moral concept. The idea of the good in the Western philosophy approximates to this ideal. The function of Dharma is two-fold (i) cultivation of virtues like fortitude and courage (atma guna) and (ii) performance of duties of one's own station (varnāsrama dharma) which is merely social in character. Moreover dharma in this sense has an instrumental value. But some philosophers like Prabhakar consider dharma to be of intrinsic value worthy of being pursued for its own sake. In this sense dharma becomes purely abstract as expressing the formal principle of duty for the sake of duty. Prof. Hiriyanna mentions the third conception of dharma which is contained in the Vedanta and which he considers to be the highest conception of dharma. Dharma is subservient to Moksa and it has an instrumental value not for the realisation of any secular end but for achieving the supreme spiritual end.

The western conception of the third value of Beauty was not very much discussed and recognised by ancient Indian philosophers, although it was mentioned as important value. Eminent Indian thinkers were aware of the theories of art, like art for art's sake, art for moral and religious realisation and also of the view that art is for the enjoyment of aesthetic ecstacy. Fine arts, like Music and Dancing have been affiliated to religion. However all the values are to be directed to the realisation of moksa. The practical discipline required for transfering the mediate knowledge of ultimate truth into an immediate experience comprises not only the cultivation of unselfish habits but also the practice of contemplation. Art also, like 'niskāma karma' may be purging over emotion, help the inner assimilation of the ultimate truth. And toerefore, Prof. Hiriyanna says, all values including dharma subsesve moksa, and the object of philosophy is practical. Philosophy is not a 'game of speculation' meant only to afford intellectual satisfaction by dispelling doubts, but a practical study which should issue in the right mode of life.

(Courtesy : A. I. R. Dharwar)

Religion and Modern Outlook

Prof. A. S. Deshpande, M. A,
Sholapur

Three main currents of religious thought have at their roots the notions of "sin" and "ignorance". Christianity traces the beginning of human life to an act of "sin" while the Buddha declared that the processes of birth and death have ultimately their origin in "ignorance". Hinduism, in its post-Buddhistic form in particular, reveals both these strains of thought; for according to it, birth is determined by *Karma* which takes place only when the self is associated with *Maya* which is ignorance in one sense. Another common feature of these Faiths is that according to them our highest endeavour should be to attain the real life which is other than the life that has its origin in "sin" and "ignorance". It is a corollary from this principle that all that constitutes this life, which, being their off-spring, is a perpetuation of misdeed and error, must be conquered and eliminated before one can have the experience of real life. The impulses which constitute the stuff of this life are generally regarded as the worst enemy of the seeker, of the joy and blessedness of the real and divine life. They are the main impediments in his way, the tempting allurements that draw him away from his path. Any concession to them or indulgence in them, it ts believed, is sure to throw even the accomplished seeker back into the abyss of ignorance, sin and suffering. It is true that the Buddha recommended the "middle path" and in the two other Faiths, too, it is usually conceded that the extinction of impulses is not the *sine qua non* of holy life. It is their conquest by higher religious sentiment which is commonly stressed in all Faiths; yet it is undeniable tnat a belief in an irreconcilable opposition between the life of impulses and the higher religious life constitutes the under current of these Faiths.

Of course, the common man has always shown a respectful regard for the discoveries and deliverances of saintly souls in this respect, but has himself given as full a scope as he could to his various impulses. The story of of human life is largely the story of turbulent or subdued, wily or frank expression of the impulses and it would have lost a good deal of its colour and richness if all men had dealt with their impulses in the way the saints have done. But men have always paid a very high price for the liberty to gratify their impulses. Many who failed to curb their senses either developed a sense of guilt or sorely repented in the end their weakness and the majority seemed to fall off like withered leaves that allow the new ones to arise so that the tree remains strong and green. It appears as though there is an impossible gulf between the divine and the mundane, and those of this world who are unable or unwilling to break their ties with this world cannot hope to gain admission into the realm of the divine. This rift is reflected in human personality in the form of a split caused by the teachings of saints and prophets on the one hand and the pull of the impulses on the other.

The comman man of today is like his forefathers, lenient and indulgent towards the impulses; rather, he seems to be more enthusiastic about the life of impulses and often appears to pursue madly the delights of the senses. But he is not disturbed by a sense of guilt nor of repentance over his indulgence: if he regrets at all, it is because he did not have as much as he should have had. There is no suspicion in his mind of a sin or error uuderlying the life of impulses; for, these notions have been exploded by modern science which now moulds man's life in every sphere. Darwin showed with indisputable evidence that man's life is not a fall from a heavenly state nor a distortion of the highest reality, but a growth out of lower forms of life. He also maintained that not only man's life but also his higher intellectual and emotional functions are only a higher stage in the development of animal life of impulses. A little later Freud pointed out that many of our ills, and some of them of a baffling nature, are due to the suppression of impulses which constitute the stuff of our life, and, in particular, the suppressian of that Impulse which was abhored most by men of religion, namely the sex impulse. Finally, more recent psychology has claimed that crisis, trances and visions through which man makes his direct acquaintance with divine power are conditioned by a derangement in the behavioural apparatus that is normally concerned with the gratification of impulses and desires.

It follows from all this that even religion is a higher stage in the development of the animal life of impulses, and that there is no such gulf between the two as would make it necessary to abandon the impulses for the sake of attaining the ideal of religion. Human life, being by its nature a higher development of animal life, is not now viewed as a fall or a fruit of ignorance; it is rather, looked upon as an adventure or an opportunity for rising to yet higher heights. Science has established that all development takes place through the organisation of elements which are also the stuff of the forms on the lower levels. Consequently, the religious ideal would appear to be the fulfilment of all the impulses in the highest possible form.

The scientific outlook does not call for a rejection of the facts of religion which would remain facts even after they are rejected. But the new outlook demands a "Copernican Revolution" rather a "Darwinian Freudian Revolution" in our way of looking at religion. It is not necessary that in order to attain higher levels of life one should give free reins to his impulses and try to gratify each and every impulse as it arises or all of them as they arise. Even with a little prudence in him a man learns that he must be ready to sacrifice a weaker pleasure for the sake of obtaining a more intense one, and morality requires that one should be prepared to sacrifice pleasure and suffer pains for the sake of attaining a higher kind of satisfaction. Religion goes to the farthest end in this direction and lays down that one should face the horrible and the destructive without a quiver or quake in one's soul and yet retain the faith that the power governing these phenomena is kind and merciful. It is therefore ineviteble that if there is an imbalance in the impulses, a modification, conquest or suppression of some impulses should be necessary in the interest of fulfilling the totality of them all. It is also true that in the fulfilment of their totality the individual impulses are so transformed that satisfaction of the totality seems quite unlike the satisfaction of individual impulses. Yet the fact remains that it is the impulses which are satisfied in the end and the highest form of satisfaction does not involve the annihilation of the impulses.

The impulses are gratified primarily in social relations and in relation to physical objects. The process of gratifying the impulses, therefore, becomes the process of realizing proper social relations on the one hand and on the other hand, that of seeking better relations with material objects. Improvement of social relations, which is essentially the same as social reform is logically inseparable from the urge to seek the highest satisfaction for oneself, though psychologically the two are usually discrepant with each other. The attempt to remove this discrepancy gives rise to morality and social science, while the attempt to seek better relations gives rise to craft, art and natural science. In so far as the urge to seek the state of ideal satisfaction underlies all of them, it can be said that religion, which is the same as this urge, is the basis of all kinds of activities including industry, art, morality and science. None can attain beatitude and bliss, if he turns his back on these spheres of life; one cannot discard God's creation and, at the same time, hope to reach Him.

There is, however, a vast unfathomed realm of the unknown which lies beyond, below and in between the individuals and objects with which one can have definable relations. One's reactions to the unknown with which traditional religion is largely concerned, determine the kind of satisfaction, which one hopes ultimately to obtain. The unknown is by nature overwhelmingly immense and unfathomable and the known world appears insignificant in comparision with it. Moreover, the known and the unknown are obviously opposed to each other in respect of their nature; the one is definite and the other indefinite. The immense and the indefinite unknown is, therefore, regarded as real, while the definite objects which constitute the realm of the known and the knowable objects, are regarded as unreal forms imposed upon the indefinite real.

The epistemological and metaphysical problems which are raised here are not primarily relevant to a consideration of the significance of the region of the unknown from the point of view of religion. That significance lies in the mystical and submissive reaction which is roused by the unknown and is usually accompanied by such emotions as dependence, love, security and joy according to the attributes projected by the individual upon the unknown, these being themselves suggested by his experiences of known objects. Indeed, the saint often seems to bypass the realm of the known and the knowable and develop a direct and mystical relation with the unknown. But it would be wrong to think that the saint is oblivious of the world of individuals and objects, for a tense moral struggle usually precedes the emergence of sainthood in a person, It can safely be assumed that no rogue ever woke up to find himself turned into a saint after a night's peaceful rest. The saintly role is the saint's best adaptation to his environment that would not allow him any peace in any other way, It is, however, true that he is almost charmed by the mystery of the unknown in which the world of objects seems to be enveloped from his point of view. Hence, he is apt to respond alike to the unknown and known, and his characteristic modes of response to the unknown power which are those of prayer and worship spread over to other persons and objects.

It is to the saints and prophets that the world ows the discovery of postures, gestures and movements that form part of the processes of prayer and worship. While prayer and worship are characteristically religious responses, every form of earnest behaviour performed with one's whole being is tinged with a religious quality. Of course, religion is only one among the various determinants of human behaviour. But it gives rise to rituals, moulds many of our customs and institutions, and exercises an influence on our art. The rituals provide a temporary release from the bondage and boredum of the workaday world, and create a mystical sense of communion with a reality of a higher and different kind. Customary and institutional forms of behaviour which have their origin in religion are essentially modes of reactions to the religious object which are transferred, with necessary modifications, to other persons. Humility, truthfulness, contentment, surrender of all pride and possessions, and all other saintly qualities of mind appear, in the first instance, as modes of behaviour with which alone one can approach God. They gain currency as virtues of social behaviour as they are found to be the best ways of attaining bliss. Likewise visions of Godhead and intuitions of God's ways find expression in forms of art. Religion thus permeates different spheres of human life and raises it to a higher level. It is one of our major misfortunes that while we have succeeded in unravelling so many mysteries of the Univesse and in controlling the elements in an almost incredible manner, we have not been able to develop new modes of prayer and worship, which would suggest modes of social behaviour that would bring the whole of our race into a unity and raise our life to a higher spiritual level,

Reviews

Jain View of Life

by Dr. T. G. Kalaghaigi, M A., Ph.D.
Published by Lalchand Hirachand Doshi,
Jaina Sanskriti Samrakshana Sangha, Sholapur, 1969.
PP. 200 Price Rs. 6.

This is a brochure published by Jivaraj Jaina Granthamala under the General joint Editorship of Dr. A. N. Upadhye and Dr. H. L. Jain, the living authorities on Jaina Religion and Culture. The Granthamala with the co-operation of scholars who have studied deeply Jainism and Jaina culture, is publishing important and rare books on Jaina religion and philosophy. Already nineteen books have been published and are placed in the hands of the students of Jainism. This is the 20th book in the Series.

The book "The Jain View of Life,' contains eight essays which are styled as chapters and treat different philosophical aspects of Jainism. The eight topics dealt with in this book are :

1) Synoptic philosophy
2) Approach to Reality
3) The Jaina theory of soul
4) Critique of knowledge
5) Karma in Jaina philosophy
6) The Pathway to Perfection
7) In this our Life
8) Men and Gods

Important topics discussed in these chapters are :

First Chapter introduces us to the problems of Indian philosophy and shows that the Anekānt-Vāda of the Jainas can explain and solve the problems logically. The Second Chapter deals with the Anekānta-Veda Nayavāda and Syādvāda. The Third Chapter discusses the Jaina theory of Soul. In the Fourth Chapter the concept, phases and nature of mind are explained. In the Fifth Chapter the Jain theory of Karma, types of Karma, soul's entanglement in the Samsāra are discussed. The Sixth Chapter introduces us to the Jaina Yoga and Guṇasthānas. The Seventh Chapter contains the explanation and enumeration of the Jaina Ethics and Ethical codes, both for laity and monks. Aṇuvratas, Guṇavratas S'iksāvratas etc. are described. Somlekhana is not a form of suicide but is a step to self-realisation. Ahimsā is interpreted as Mahāvrata and Aṇu-vrata. The Eighth Chapter contains the explanation of the nature and concept of divinity, Jīva, Mokṣa etc.

The Essays, although they are independent units, are connected and treat important problems of Jaina philosophy.

The antiquity of Jaina Religion and Philosophy goes far back. Dr. Kalaghatgi holds that it goes back to Pre-Aryan period. We may not agree with him but this much is true that Bhagavān Mahāvīra and his predecessor Pārśvanātha were historical persons and Vardhamāna Mahāvīra was accepted as senior contemporary of Bhagavān Buddha. Some of the Jaina Philosophical topics such as Nirīśvaravāda, sapta-padārtha, Pañcāstikāyā, Saptabhanginaya, Śarira-parimāṇo-Jivah etc. are referred to in the Bhāsya of the Brahma Sūtras of Bādārayana, Adhyaya II, Pāda II Adhikaraṇa 6, Sūtras 33-36. The Bhāsyakāras including Shri Sānkaracharya have criticised these topics. All this shows the antiquity and importance attached to Jaina philosophy in early days.

Dr. Kalaghatgi has tried to meet some of the Criticisms in this small book. He explains the Jaina theory of souls. He says "A Jaina looks at the soul from the noumenal and the phenomenal points of view. It is simple, perfect, eternal from noumenal point of view, but not eternal from empirical point of view" (p. 190). He admits that he has not discussed in detail the metaphysical elements of Jainism but has touched Asrava, Bandha, Saṁvara and Nirjarā incidentally while describing the entanglement of the Soul in the Samsāra (P. XII). It is desirable that these topics require full treatment as they form important problems of Jaina philosophy. Dr. Kalaghatgi in the preface says: To understand life and nature "We have to transcend the narrow, partial points of view and adopt a synoptic view of life. We have to realise that the others' points of view have also to be considered and respected. Dogmatic approach of looking at the problems leads to intolerance, then to violence" (P-ix). It is a very good and welcome spirit. With this view as his guiding principle he has presented to us the Jaina view of life.

The book is informative and is very useful to students of Jainism and Jaina philosophy.

S. C. Nandimath,

1 Salient features of S'ankara's Vedant.
2 S'ankara's Clarification of Certain Vedantic Concepts.
by Swami Satchidanandendra Saraswati,
Published by Adhyatma Prakash Karyaldya, Holenarsipur.

S'ri S'ankarācharya spent his life elucidating and vindicating the supremacy of the Advaita Vedānta through the length and breadth of Bharat. But through long lapse of time, a shadow of unintelligibility and misconstruction has gathered over it; and that, too, at hands of some of his own followers. It this state of things continues for some time more, S'ri S'ankaracharya will have to besech God, to save him from his own followers! A strenous effort to reinstate S'ankara's Vendāta in its original high position, has thus been an over-due desideratum.

This long-felt need has been appropriately supplied by the publication of the above two book-lets. The learned author, Satchidanandendra Saraswati Swamiji, has very ably brought out the real significance and force of Śrī S'ankar's marvellous elucidations, especially in Brahma-Sutra Bhāṣya.

In the first booklet, Swamiji has systematically arranged and treated the principal doctrines of Advaita Philosophy, so as to enable beginners to get conveniently introduced to the more subtle portions of Prasthāna-Trayi. The appendix to this booklet gives a brief summary of the salient featurs of S'ankara's Vedānta and is a good help to visualize S'ankara's Vedānta in a nut-shell.

The second booklet gives a topic-wise treatment of some prominent Vedantic concepts such as Vidyā, Bondage and Release etc., for those who wish to enter into the detailed study of those concepts. The Adhyatma Prakash Karyalaya deserves hearty congratulations on the publication of these booklets.

G. D. Khare.

Sri Jatagdev Mandir, Kumta,

Silver Jubilee Souvenir.
Editor & Publisher : **Dr. R. C. Badwe**, M. A., LL. B., Ph. D.
Principal A. V. Baliga Arts and Science College, Kumta.
Pages : 70. Price : Rs. 2.

This Souvenir has been published to commemorate the Silver Jubilee of the Jataga Dev Temple at Kumta. This temple is stated to be as ancient and famous as Sri Shantika Parameshwari Temple. The Souvenir contains articles on Sri Jatag Dev and his temple besides a few scholarly and thought-provoking articles on subjects relating to Hindu Society of the present days, caste and casteism, means and meaning of Moksha, Hindu culture and rituals, greatness of Bhakti, Gita and the advice of Sri Ramana Maharshi.

We are told that Sri Jataga Dev is prominent among the innumerable Ganas of Lord Shiva. From time immemorial he has established himself in Kumta acting as the guardian of his devotees. He is not a lover of gifts but of Bhakti. No donations are therefore collected. Every year on the 12th, 13th and 14th of the bright half of the month of Falguna celebrations on a grand scale are held. The expenses of the celebrations are met by the devotees of Sri Jataga Dev coming from all parts of India. These celebrations have proved very useful in helping people develop social consciousness and mental discipline.

Dr. R. C. Badwe in his stimulating article appeals to social thinkers to diagnose the basic ailment of Hindu Society with a view to suggest an appropriate remedy for its cure. He suggests that the society should better cultivate the psychology of self-dependence and self-confidence than to look to God for each and everything, so far as its life in this world is concerned. This psychology alone in his opinion would save the Hindu Society from degradation. He has disapproved the present practice of secularism and suggests that if the monster of communal hatred in the country is to be destroyed a strict adherence to the rule of equality and not tbe appeasement of the so called minorities for selfish party ends, is utmost essential.

Sri Gourish Kaikini has made a thorough enquiry into the caste and casteism. The caste system in the past did play a useful rule in the Hindu society. But in its present form of casteism it is causing more harm than good and therefore deserves to be eradicated. Towards the realisation of this, deliberate encouragement of ‘Varnasankara’ which was thought very undesirable in the past is suggested. He is satisfied to see that today casteism is gradually disappearing. Gandhiji’s efforts have gone a long way in achieving this.

Dr. Masurkar having regarded Moksha as the highest goal of human life explains the meaning of moksha. It is the realisation of the self. He shows how moksha could be attained by means of jnana, bhakti, karma and the practice of yoga.

Sri P. S. Kamat has pointed out the rituals which constitute the Hindu culture and explained their importance in the healthy development of the individual. Dr. Dayanand Shanbhag in his article rightly emphasises the efficacy of Bhakti and says that it is easier than other means to attainment of moksha and therefore accessible to all. He establishes the greatness of Bhakti by giving apt quotations.

Sri Vaikuntha Prabhu's article points out the significance of self-surrender enjoined in the Gita. Sri Naik writing on the teaching of the Gita opines that Gita synthesises fully all the yogas into a unity.

The souvenir thus provides useful articles which deserve careful reading. The purpose of raising the mental level of the devotees is fully served by this praiseworthy attempt.

K. D. Tangod

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A SHORT REPORT
OF
THE ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION,
BELGAUM.

From 1—11—1970 to 31—5—1971

There were three meetings of the Board of Trustees during this period. Shri G. S. Kulkarni has joined the Board of Trustees as a trustee from 1st April 1971. He represents the donors' constituency.

Shri Krishnashastri Marathe has continued his discourses in the hall of Gurudev Mandir. He is now speaking on 'Panch-dashi'. Talks of the following persons were also arranged in the hall on different occasions :

1) Dr. N. V. Joshi, M. A., D. Litt., Bombay.
2) Prof. S. V. Atre, M. A,, Arjunnagar.
3) Dr. G. N. Kundargi, M. A., Ph. D. (U.S.A.), Bombay.
4) Acharya Dada Dharmadhikari.
5) H. H. Swami Om Tat Sat Anand Hrishikesh
6) Shri G. V. Tulpule, M. A., Sangli.
7) Shri R. P. Kulkarni, B. A., LL. B., Athani.
8) Shri Phutane Maharaj, Karhad.
9) Vidya Vachaspati, Shri Vishnuji Khirasagar, Nasik.

A Nama-Saptah was held in December 1970, and several sadhakas took part in it. On the last day of the Saptah, 12th December 1970, Shri G. V. Tulpule, Chairman of the board of trustees, unveiled the portrait of Shri Amburao Maharaj in the hall of Gurudev Mandir. Shri R. P. Kulkarni, who has written the life of Shri Amburao Maharaj. gave two talks on the life and teachings of the great saint. The oil painting has been donated to the 'Academy' by Shri Bala Maharaj Pandit, Kolhapur. The 'Academy' is grateful to Shri Bala Maharaj for this generous gift.

The Seminar proceedings of 1970 were inaugurated by Dr. A. S. Adke, Vice-Chancellor of the Karnatak University, Dharwar on 11–11—1970. The topic for discussion was "The Doctrine of God". The following persons read their papers and took part in the discussions.

1) Dr. N. V. Joshi, M.A., D.Litt, R. Ruia College, Bombay.
2) Prof S. H. Dixit, M. A., Rajaram College, Kolhapur.
3) Prof. S. V. Atre, M. A., Janata College, Arjunnagar.
4) Prof. A. S. Deshpande. M.A., D A. V. College, Sholapur.
6) Prof. D. S. Jakatey, M.A., Vidharbha Mahavidyalaya, Amaravati.
6) Dr. G. N. Kundargi. M.A., Ph.D. (U.S.A.), Parle College, Bombay.
7) Dr. R. C. Badwe, M A , Ph.D. Principal, Baliga Arts & Science College, Kumta.
8) Dr. L. V. Rajagopal, M.A , Ph.D., Principal, Mahantaswami Arts & Science College, Haunsabhavi.
9) Prof. B. H. Kotbagi, M A., Govt. College, Gulbarga.
10) Prof. B. R. Kulkarni, M.A., LL.B., Director, Bharatiya Vidya Bhavan, New-Delhi.
11) Shri M. A. Kulkarni, Principal, R. L. College, Belgaum.
12) Shri M. S. Deshpande, M.A., Athani.
13) Dr. B. R. Modak, M.A., Ph.D., Karnatak University, Dharwar

Dr. K. Krishnamurthy, M A., Ph.D., Department of Sanskrit, Karnatak University, presided over the deliberations. He summed up the discussions and gave his own views at the end. The proceedings ended on 18–11–1970. The attendance was good and people took a keen interest in the discussions. The proceedings are being printed and the book will be available to the public by about the middle of the next month.

Dr. P. Nagaraja Rao, Tagore Professor of Humanities in the Madras University, delivered the Gurudev Ranade Memorial Lectures of 1970 for four days from the 15th February 1971. The subject was "The Need for Religion and the Predicament of Man". His Excellency, Shri Dharma Vira, Governor of Mysore was kind enough to accept our invitation to inaugurate the lectures and came down to Belgaum for the purpose. The Hon'ble Shri Narayana Pai, Chief Justice of the Mysore High Court graced the occasion by his presence. Shri V. G. Jamkhandi was in the chair throughout the lectures. Dr. Nagaraja Rao explained the topic in his impressive and eloquent way. The lectures are now under print and the book will be available to the public within about a fortnight.

The Govt. of Mysore was pleased to sanction in December 1970 financial assistance of Rs. 2000 towards the construction of a library hall and meditation cum study rooms. The board of trustees is obliged to Shri H. V. Koujalgi, who was then the Revenue Minister and who was mainly responsible for this assistance.

In April this year, we moved H. E. the Governor of Mysore, Shri Dharma Vira, for a grant for purchase of books and His Excellency was pleased to sanction immediately a donation of Rs. 5000 for the purpose. Our grateful thahks to H. E. Shri Dharma Vira.

The library has been now shifted to the hall, specially constructed for the purpose.

The 'Academy' is thankful to the following persons, who have become life subscribers of our Journal, Pathway to God :

1) Dr. B S. Ganpule, Hangal
2) Shri A. K. Shirgurkar, Tilakwadi
5) Shri P. B. Kulkarni, New-Delhi
4) Shri R. V. Vadavi, T. B. Dam (Bellary Dist.)
5) Shri K. A. Sortur, Madhavnagar
6) Dr. A. G. Javadekar, Baroda
7) Shri W. K. Kulkarni, B A , LL B.. Hubli
7) Lt. Col. B. Y Ghook, Tilakwadi.

We have received the following donations during this period :

1)	Dr. G. G. Bhure, Bombay	Rs. 1000
2)	Shri J. M. Pote, Poona	Rs. 500

We are grateful to these two gentlemen for their generous donations.

Persons paying Rs. 100 become life-subscribers and get the journal Pathway to God free. In addition, they will get all the publications of this 'Academy' on payment of price, but free of postage and other expenses. Those paying Rs. 250 become life-members and they are entitled to receive the journal and all the publications of the 'Academy' free. They will be invited to attend all the important functions in the Mandir and will be treated as guests.

Shrimati Sow, Padminiraje Patwardhan. Rajmata of Sangli paid a vtsit to Gurudev Mandir on 11–2—1971. She went round the building and acquainted herself with the work, which was being done by the Academy. She expressed her satisfaction that the seed, watered by her father-in-law, the late H. H Shri Chintamanrao Appasaheb Patwardhan, had grown up into a beautiful tree so soon.

The Hon'ble Shri Dayanandji Bandodkar, Chief Minister of Goa, came to Gurudev Mandir on 23rd April 1971 with Smt. Bandodkar. Dr. A. G. Yalgi, who accompanied him, introduced the trustees, who were present. Shri Bandodkar suggested that in order to reach the message and teachings of Shri Gurudev Ranade to the masses, it would be desirable to publish the literature in the regional languages, rather than in English.

**

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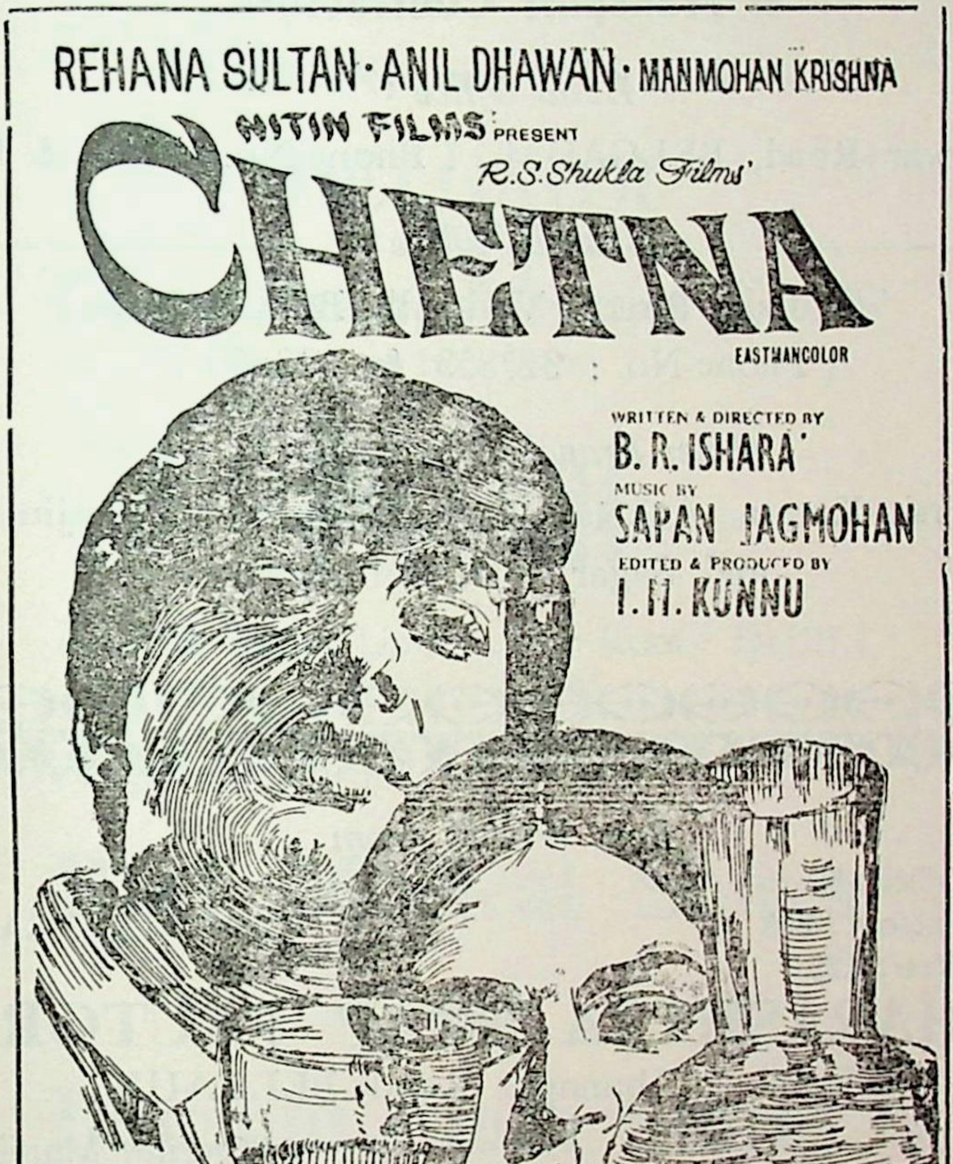
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-Gurudeva Ranade